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P O P E R Y
A N
ENEMY to SCRIPTURE:
O R,

An Account of the several Methods pursued
by the Church of R O M E, to sink the
Authority of the
H O L Y S C R I P T U R E S;
And of the VARIOUS FALSIFICATIONS,
Introduced in some VERSIONS of the
N E W T E S T A M E N T,

Publish'd by the DIVINES of that COMMUNION,
in FRENCH and ENGLISH;
Particularly the last in *English*, by Dr. W. Professor of
Divinity at *Dorset*.

By JAMES SERCES, *Vicar of Appleby in Lincolnshire,*
and Chaplain to the Right Honourable William Lord Harring-
ton, one of his Majesty's Principal Secretaries of State.

*Accipe nunc Danaüm insidias, & Crimine ab uno
Disce omnes.*

Virg. Æn. Lib. II. 65.

We are not as many, which corrupt the Word of God; but as of Sincer-
ity, but as of God, in the Sight of God, speak we in Christ. 2 Cor.
ii. 17.

L O N D O N:

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NOTICE OF REMOVAL

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To the Right HONOURABLE

CHARLES

Lord Talbot, Baron of Henlow, Lord High
Chancellor of Great Britain.

My LORD,

NOTHING is easier than to praise Great Men, but nothing more difficult, than to praise Them well; nothing harder, than to keep from all Appearance of Flattery; or even, to represent Truth itself with such delicate and peculiar Turns of Thoughts and Expressions, as their superior Parts will not dislike, or their Modesty be offended at.

I shall not therefore presume to launch out into any Panegyrick of Your LORDSHIP; a much better Pen than mine would fail in the Undertaking; And if ever any body attempts it, it must be in a more creditable Place, than that of a Dedication. What I chiefly propose, is to express those Sentiments, which I have long entertained, by professing my self a sincere Admirer of the many Ornamental and useful Qualifications, which People of all Ranks and Parties unanimously acknowledge in your LORDSHIP.

The DEDICATION.

It is well known, My LORD, that Your great Abilities have been courted to Power, when the most important Place of Judicature wanted Your Talents more, than You wanted the additional Lustre that surrounds it; And that, You had no sooner been invited to it, but Envy itself applauded His MAJESTY'S Choice.

And in truth, My LORD, it is the Voice of the Nation, that *England* could hardly have afforded Your Equal, as to a compleat Knowledge of the grand and supreme Laws of Equity; As to a wonderful Clearness of Ideas, and Exactness of Judgment; As to an unparallel'd Sagacity in unraveling the most perplexed Cases, in bringing to a speedy and a happy Issue the most tedious Contentions, and in discharging all the toilsome Functions of Your Employment with an indefatigable Diligence, attended with a constant Cheerfulness.

Were I to affirm, that a persuasive Eloquence animates Your Discourses; that a consummate Prudence directs all Your Steps; that a Noble Generosity of Soul, a strict Regard to Justice actuate Your Life and Actions, and that an easy Grandeur graces them all, I believe, I shou'd meet with no Opposition.

Were I to add, that one sees in Your LORDSHIP an affable Gravity; an Inclination to serve, more extensive still, than the Power You have of doing it; An universal Complacency of Manners in the different Scenes of Life; As much Goodnature, as Elevation of Mind; So that Your private Character engages Affection as powerfully, as Your publick Station commands Respect; Every Man, that knows any thing of the World, and much more, Those, who have the Happiness of Your LORDSHIP's Familiarity, would all concur to averr, that these Assertions are nothing more, than plain Matters of Fact; And if Your LORDSHIP'S

The DEDICATION.

SHIP's Modesty should try to invalidate in the least this Universal Testimony, 'tis likely, that this might be the only Point, in which You would not have the Majority on Your Side.

But, My LORD, besides the Acknowledgment of Your uncommon Merit, I had another View in prefixing your Great Name to this small Performance. As I charge the *Roman* Catholicks with having corrupted the *Publick Records* of the Christian Commonwealth, which is a Crime within the Cognizance of a Civil Magistrate, This appeared to me no improper Method to summon Them in a manner before your Tribunal; In which if I should shew my self forward, I apprehended, that, the most strongly byassed Man, would have a better Opinion of the Grounds of the Accusation, as it was laid before so skillful a Judge; And I did not question, but a Decree in my Favour, from a Magistrate of Your LORDSHIP's known Integrity, would go a great way, to shame those, of whom I complain, into a Sense of the Unjustifiableness of their Proceedings, and to bring them back to a better way of Thinking and of Acting.

As the promoting of this good End was the only thing I aimed at in composing this Dissertation, so, My LORD, the chief Design of the present Address is to shew the sincere and profound Respect, with which I am,

My LORD,

Your LORDSHIP's

most obedient

and most humble Servant,

James Serces.



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POPE-



P O P E R Y

A N

Enemy to SCRIPTURE.

Preliminary Considerations.



T. Paul forewarn'd the Christians of his Days, 2 Timoth] that *perilous times should come*, when Men iii. 5. would have a form of Godliness, but deny the power thereof: These Words may with a great deal of Reason be applied to the Church of Rome.

They have a form of Godliness, and even an empty form; their Devotions consist mostly in external Practices; their publick Worship is made up of a Heap of Ceremonies, which being pompous and noisy, are indeed very apt to strike the Fancy, and please the Eyes and Ears; but fitter to divert the Mind from serious and spiritual Thoughts, than to raise it above sensible Objects. Being repugnant by their Nature and Number to the Simplicity and Genius of the sublime Mysteries of the Gospel, they are rather a Clog and an Encumbrance to them, than an Ornament; and like a strong Varnish, that darkens and corrodes by degrees the Colours, it was designed to preserve and to brighten, so these Forms eat up the very Heart and Substance of that Holy Religion, which they were to maintain and to set off.

But the worst in that Communion is, that they seem as solicitous to overthrow the Grounds of Religion, as they are ambitious to make a great Shew of it; they profess indeed the fundamental Truths of the Gospel, but in reality they

B

destroy

Preliminary Considerations.

destroy them; they set them up with one Hand, and pull them down with the other; the Principles of Popery being utterly inconsistent with those, on which Christianity stands; nay, they being an Ax set to the Root of all rational Knowledge, of all Religion whatsoever, as may be easily made evident.

The Principles of Popery are destructive of all Religion, and rational Knowledge.

All the Knowledge we are capable of as Men, must of necessity come to us, either thro' the Channel of the *Senses*, or by the means of our *Reason*, or by the help of an extraordinary *Revelation* from God: If these Passages are once stoppt, or supposed to be improper to convey Instruction into our Minds, then we must give up all hopes of ever knowing any thing at all, and resolve to live and die like Brutes, without any sense of Duty and Religion.

And yet, it is upon this absurd Supposition, that the whole Fabrick of Popery is built; for,

1st. The Roman Church must Principles destroy the certainty of the Senses.

In the first place, a Man that is listed a Member of the Roman Church, must divest himself of his *Senses*, and deny them all manner of Credit; This is the immediate Consequence of his admitting Transubstantiation, seeing he cannot receive it, without acknowledging, that four of his Senses concur to misinform him. I don't design to insist here on all the monstrous Absurdities, this Opinion is full-fraught with; I would only ask such a Man, Why, when his Priest tells him, that in the Sacrament of our Lord's Supper there is no Substance of Bread and Wine, but the very Body and Blood of our Saviour, he trusts his Ears, rather than his Eyes, that averr quite the reverse? How does he know, that his Teacher does not pronounce quite different Words? Hath our Hearing alone the Privilege of being out of the reach of Delusion? And if so, how comes it to pass, that our other Senses are deprived of that Advantage? But, if he can assign no good reason for such a difference, as certainly he cannot, I infer, that he has much less ground to believe, that his Priest teacheth him such a Doctrine, than to disbelieve his Senses declaring against it; because he has but one Sense, that assureth him of the first; whereas he has four, that contradict his Au-
ricular

Preliminary Considerations.

ricular Instruction; and if he cannot be sure, that the Words he hears in this circumstance from his Teacher's Mouth, are such as they sound in his Ears, how can he possibly be certain, that he does not mistake him in any other; and consequently, how can he depend upon any Religious Lectures that are read to him? And if he can't, all his Religion vanisheth of course into a total Uncertainty, and dwindleth into nothing.

But this is not all; stript of his Senses, he must resign *2dly.* *The* his Reason into the bargain; **The Wit and Judgment of use of Reason. Catholicks, says Mr. Cressy, is to renounce their own Judgment, and depose their own Wit.* His new Mistress does not

admit of a partial Sacrifice; She requires the whole Man: And truly, why should he repine at the Command laid upon him, it being intirely for his Good? His Reason is a silly, dim-sighted, † hood-winked Thing, filled with Prejudices within, surrounded with Darkness and Precipices without; however sharp and sagacious it may be as to Secular Affairs, it is blind as to Spiritual ones; it will necessarily lead him out of the Road of Salvation, if not handed and supported by an infallible Guide, which is Himself. Thus the Church of *Rome* addresseth every Day those, whom she would bring over to her Communion; But

1st. It is a strange Thing indeed, that any should have the Face to pay so ill a Compliment to a rational Being; and more strange still, that it should be heard tamely and in cold Blood; the Attempt to persuade a Man in his Wits, to make over by an irrecoverable Deed his Understanding and his Senses to any body else, to have no more Reason of his own, to pull out his own Eyes, in order to see with those of another, is to me most amazing; but Success in such an Undertaking is much more so.

2dly. It seems no less absurd, to presume to reason a Man out of his Reason; for if Reason be in it self a dangerous Master, it is never to be hearken'd to, no more in a Romanist, whosoever he be, than in a Protestant; or if it be ever to be obey'd, it is always to be submitted to.

3dly. But let us overlook for a Moment all these Incon-
sistencies; let us admit the *Romish* Hypothesis, and turn Rea-

* Appendix, Chap. 7. Sect. 8. quoted by *Tillotson, Rule of Faith*, Part III. Sect. 1.

† So Mr. *Cressy* calls it, quoted by *Tillotson*. *ibid.*

Preliminary Considerations.

According
to the Ro-
mish Prin-
ciples a
Man can-
not be a
Christian.

son out of Doors; how can a Man embrace Christianity, or even Popery itself, upon any justifiable Terms?

To profess Christianity upon solid Grounds, he must be convinced of its Truth and Divinity, examine its several Doctrines, and perceive its Suitableness to, and Connexion with some primary and unquestionable Principles, with some Standard and Rule of a Divine Original; but, for God's sake, where are those Principles, that Standard, that Rule to be found, if not in Reason itself? Man is made up of two different Substances; his Body cannot apprehend Spiritual Objects, this is the proper Work of the Soul: But how can his Soul come at them, if not by that congenial Faculty, which we call Reason? So that, if she is not allowed to make use of this, she is forbidden to see, and know any thing within her Sphere; And if complying with such a Prohibition, she nevertheless gives Credit to any Doctrine, tho' never so excellent; her adhering to, and persevering in it, is mere Credulity and Stubbornness, not Faith, as being destitute of all Motives of Credibility; at that rate, a Man might as well be a *Turk*, or a *Heathen*, as a *Christian*; or, to speak more rationally, he should be, he should believe nothing at all, because nothing is to be admitted without some Proof of one sort or another.

Nor a Pa-
pist.

But further, in the Hypothesis, that Reason is not to be consulted and relied on in Matters of Religion, a Man can have no just Inducement to turn Papist; this is plain to a Demonstration. The fundamental Doctrine of Popery is the Infallibility of the Church; I will allow it to be as true, as I believe it to be false; yet, as long as I am supposed to be incapable to enquire into the Grounds, and to discover the Proofs, on which it stands, I cannot be influenced to assent to them; While I don't perceive them, they are no Proofs to me. Besides, either those Proofs are agreeable to Reason, or no: If the first, they deserve to be discarded, as being conformable to a crooked Rule; if the second, they can be of no Weight; The strongest Demonstration will never persuade me to contradict my Reason; could it be had, it would be liable to the same Exceptions which I am making against the Arguments for the Church's Infallibility. 3. Therefore if the Church of *Rome* will entertain any Hopes of ever prevailing with me, she must of necessity permit me to consult my Reason, at least, while I am deliberating, whether I shall side with her or no;

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no; for she cannot pretend, that I should pay her an universal Obedience, before I am convinced, that I ought to obey her at all: But should she carry her Complaisance so far, I don't see what she could get by it; for, my Reason being supposed a blind Faculty, how could it direct me with Safety in the Choice of a Religion? And if notwithstanding this great Imperfection, it can lead me to the true one, why should I not trust it for the time to come? After it has proved exceedingly useful in the most important and most critical Juncture, it seems, that, out of Prudence and Gratitude, I ought to take it for my constant Companion, for my Bosom-friend. But if I keep Acquaintance with it, and mind its Dictates, I fall out with the Church, who can bear no Rival in point of Authority; so that, for all my Endeavours, I cannot see any Reason, why I should ever become or continue one of her Members.

That tender Mother is so careful of her dear submissive Children, that for fear they should ever go astray, she emancipates them at no time. Should they live as old as Methuselah, she wou'd not think them to be of age, nor discreet and strong enough to take one Step by themselves without being held by the Strings of her Infallibility.

The Church of Rome has a very mean Opinion of Men.

Such is the mean, the despicable Opinion she entertains of Humanity, that in some Cases, she makes no Difference, between Men and Brutes, but uses them all alike; if She intitles the first to her Prayers and good Wishes, so she does the last. On St. Antony's Day, by her Appointment, whole Herds of Oxen, Horses and Hogs are solemnly sprinkled with Holy Water, and blessed by a Priest: Can one forbear inferring, that, had it not been for the Light, which the Reformation has brought into the World, she would openly have used Men like Brutes, seeing in these our days she uses Brutes like Men?

But in this respect, as well as in a great many others, *Isai. lv. 8. God's Thoughts and Ways* are as distant from *the Thoughts and Ways* of the Church of Rome, as *the Heavens* are God thinks from *the Earth*. Tho' Men were sunk into the deepest Abyss of Ignorance, Error and Corruption, yet even in those deplorable Circumstances, he entertained so good Opinion of their natural Faculties, (and I hope he will be allowed to know his own Work, better than all the Popes and Councils put together) that he thought, they might, by proper Application, be reclaimed into the Paths of Knowledge,

Preliminary Considerations.

ledge, Truth and Virtue. He dealt with them as with rational Creatures, capable of receiving Instruction, and of being persuaded by solid Arguments. It was upon these Grounds, that, that merciful Father sent them his own Son, to acquaint them in the clearest and fullest Terms with what he would have them believe, do, hope and fear : This gracious Revelation, so fit for him to make, and for Men to embrace, we have delivered in the Books of the New Testament, and recommended to our Care and constant Perusal, as being our Heavenly *Magna Charta*, the Foundation of all our Privileges.

*The Church
of Rome
destroys all
Revela-
tion.*

Matth.

xxiii. 8, 9.

10.

xvii. 5.

Revel. v.

3, 3.

Most true it is, that these merciful Methods had not the good Luck to be approved of by the Leaders of the Church of Rome; one would think, that they know the Way to Heaven better than God himself: He designed to lead them thither by the Way of Knowledge, but they think Ignorance the safest and the shortest; they preach it up as *the * Parent of Religion*; they are afraid Men would have less regard for them and their Decisions, if they were to call no body Master but Christ, and bear him alone; Hence it is, they have left no Stone unturn'd to persuade their Disciples, or rather their Slaves, that the Holy Scriptures are a *sealed Book*, which they are not *worthy to open and look into*; Hence they have abused them with the most scurrilous Language, and tried all Ways possible to make them quite useless: By which final Stroke, they made it plain to all the World, that, what *Shew* soever they make of Christian *Godliness*, they in fact utterly *deny the Power thereof*.

This will appear evident beyond Contradiction, when I have proved the following Assertions.

- I. That they prohibit the Reading of the Holy Scriptures under severe Penalties, and lock them up from the Laity.
- II. That they hold Principles intirely Destructive of their Authority.
- III. That they speak of them with the utmost Contempt.
- IV. That they don't scruple to make Decrees diametri-

* Mr. *Rushworth* Dialog. III. Sect. 7. quoted by *Tillot's Rule of Faith*, Part III. Sect. 7.

Popery an Enemy to Scripture.

cally opposite to the acknowledged Decisions of our Sacred Volumes.

V. That they shamefully corrupt and falsify them to serve their private Views; And this last Proposition I design chiefly to insist and enlarge upon, that the most bigotted Romanist may see, how honest are the Heads of his Church, and how far they deserve to be trusted.

I. *The Church of Rome prohibits the Reading of the Holy Scriptures under severe Penalties, and locketh them up from the Laity.*

That the Priests alone should be intitled to the Privilege of reading the Holy Scriptures, and the Laity debarred from it, is so strange a Paradox, that even some of the most learned * Romanists have attempted to persuade the World, that such a Doctrine was never authentically asserted, and generally received by their Communion; but for all they could say, the thing remains still as certain, as it is shocking. Oddness of this Opinion.

To make it evident, I might fetch Arguments even from the Times of Gregory VII. It is well known that in the Year † 1080. he peremptorily refused *Wratislas* Duke of *Bohemia*, the Permission of having the Divine Worship performed in the Language spoken by his Subjects; for which he gave this Reason, that God had thought fit, his Word should be concealed in some Places, for fear it should fall into Contempt, and the People into Error; and order'd him to oppose with all his Might the vain Rashness of those, who had put him upon such a Demand. I. Yet it is proved to be certain from Gregory VII. Authority.

But waving to trace up the Matter so high, I will confine my self to some of those Authorities, that are to be met with in History, since the famous Council of Trent. II. From the Decree of the Council of Trent.

I begin with the Decrees of that Council itself, the great Standard of the present Roman Faith.

Tho' the Canon concerning the Use of the Holy Scriptures contains no positive Prohibition to the Laity to read

* See Dupin, *Dissertat. Prelim. sur la Bible*, liv. 1. ch. ix. § iv.

† *Pictet. Hist. du xi. Siecle. à l'Année 1080. pag. 773.*

them, yet, it is so framed, that it will appear to any considering Man, to comprehend a remote, but a very strong Prohibition; seeing to permit the Use of a Thing upon a Condition impossible to be fulfilled, is in effect absolutely to forbid it.

The Council * enjoins expressly to all those, who shall peruse the Holy Books, that they should be very careful, *not to wrest them to any Sense contrary to the Sense that was, and is actually received in the Church, or to interpret them otherwise, than agreeably to the unanimous Consent of the Fathers.*

I will not urge, at present, that the Rule of Interpretation here prescrib'd, is a *deceitful* one, 1st, Because it supposeth at least that the Fathers never mistook the true Meaning of the Scriptures; whereas it is undeniable, that there is hardly one of them, but is fallen into some Error, as has been fully demonstrated, chiefly by two learned Moderns, † *Dallæus* and ‡ *Barbeyrac*. 2^{dly}. It supposeth that the Fathers are unanimous about Matters of Faith, whereas it is certain that they disagree amongst themselves, even about the most important Articles; as the same *Dallæus* †† has made it out.

But what I insist upon, is, that this Rule is *absurd*, because *impracticable*. 1st. It is exceedingly difficult upon several Accounts, even for the most learned Men, to know with any Certainty, which was the true Opinion of the Fathers concerning many Points of Doctrine; and much harder still, to assure one self from their Writings, which was the Opinion of the universal Church in their respective Times, as *Dallæus* has ** proved at large.

2^{dly}, I dare say, there never was a Man, even amongst those, who sat in the Council of *Trent*, that, before he determin'd about the Meaning of a Text of the Scripture, turn'd over all the Writings of the Fathers, to know whether they all agreed in the Sense, which he put upon it himself; I am sure at least, that by keeping close to this

* Sess. IV.

† *De usu Patrum. lib. ii. cap. iii. iv.*

‡ *La Morale des Peres.*

†† Ibid. cap. v.

** Ibid. lib. i. cap. v—ix.

Method, the most studious Man, were he to live some hundreds of Years, could not clear and explain the tenth Part of the New Testament, and very often would trifle away a deal of Time to very little purpose.

3dly. But let us grant that the Learned, at least of the Church of *Rome*, might overcome all these Difficulties; can it be affirmed with any Colour of Reason, that the Illiterate, who are by much the greatest Part of Christians, are qualified to conquer them? Have they that Stock of Learning, and that Sagacity, which is necessary? Can they spare so much of their Time, as is requisite for such an Undertaking? I shall make no scruple to say, that, could they, by the means of their Faculties, dive certainly into the Sense of the Fathers, they would much easier by the means of the same, and without the Help of these ancient Doctors, find out the true Meaning of those Places in the Holy Writ, which they are concerned to understand.

4thly. With what Face can the Church of *Rome* recommend the Fathers, as the Standard of the Meaning of the Scriptures, when it has been a constant Practice with them, to adulterate many ways the Writings of those very Fathers; to bend their Words by some Alteration to their own particular Doctrines; and when no Force could wrest them to their Sense, to scratch them out intirely? Unable to untie the Knot, they cut it; whereof the Reader will see many notorious Instances, in that Book of *Dallaus* * which I have already quoted, and in *Thomas James* concerning the Corruption † of the true Fathers; but besides, these are undeniable Facts: The Inquisitors of *Venice* published ‡ a New Edition of *St. Austin's* Works in the Year 1570. out of which were removed all those things, that might infect with Heresy the Minds of the Faithful, and make them deviate from the Catholick and Orthodox Faith; these were their own Words in the Title-page; fairly acknowledged indeed! but whether honestly done, let any Man judge: No doubt, but, by Heretical Doctrines, they understood chiefly those of the Protestants, that do not square with

* Lib. I. cap. IV.

† Second Part of the Treatise of the Corruption of Scripture, Councils and Fathers, pag. 113—269.

‡ Le Clerc *Biblioth. Univers.* Tom V. Art. 12. pag. 272.

theirs; and if so, poor St. *Austin* must have been terribly maimed and curtailed: And yet, it was well for him, that he was in his Grave; for the Inquisitors claim a Right over the Lives of Dissenters, as well as over their Works, and pretend that they may destroy the First, as well as mend the Last.

The Heads of the Inquisition of *Rome*, of *Madrid*, of *Flanders*, and other Places, have put out Catalogues of Books which they prohibited, in which they have truly acted the Part of that Tyrant, who had but one Bed for all his Prisoners; if their Legs were too long for it, they were chopped off; if too short, they were stretched by the most violent Rack: In like manner, that the Ancient Fathers might make the same Appearance with those of *Trent*, these Inquisitors have lengthened or abridged them, as suited their Design, and forced them to speak the same Language. Any one, that has the least Tincture of Christianity, will think, that these Men had none, when he sees what Propositions they have condemned in the Writings of learned Men. Nay they carried the Insolence further still; they laid their Sacrilegious Hands on the Word itself of God; Cardinal *Quiroga*, Inquisitor General of *Spain*, ordered these Words to be erased out of the xvth Psalm in the Bible of *Robert Stephens*, * *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy one to see Corruption*. Besides, and this comes nearer to our present Purpose, I see by the Index of *Madrid*, that it was the Opinion of the Fathers, and particularly of St. *Chrysostom*, that † *The Doctrine of the Apostles is so easy, that any Body may understand it; that ‡ it is necessary for every Body to read the Holy Scriptures; that nothing is to be ascertained without their Authority*; and yet, these Maxims are condemned as erroneous. What shall I do? Shall I believe concerning the Obligation of reading the Scriptures, according to the Principles of that *Greek Father*? But if I do, I shall reject the current Doctrine of the Church of *Rome* on this Subject; Shall I believe contrary to these Assertions? But then, I shall disobey the positive Orders of the Council of *Trent*, that bids me to entertain the same Faith with the Fathers.

* Fol. 10. and 14. † Fol. 133. ‡ Fol. 139. Edit. Salmurii 1601. juxta Edit. Madriti 1584.

From all this I infer, 1st. That the Fathers of *Trent* have notoriously contradicted their own Principles, and, consequently, that we Protestants may make free with them, without justly incurring their Displeasure. 2^{dly}. That the Rule laid down by them for the right Understanding of the Scriptures, is so much above the Capacity of the Generality of Christians, that a Permission to read them upon that Condition only, amounts to no less, than an absolute Prohibition of meddling with them at all.

And that this was the true and full Meaning of the *Tridentine Canon*, we may gather further from the Advice, *From the* which the Bishops themselves, who assisted in the making of *Advice* it, gave to Pope *Julius III.* when they met at *Bononia*, which *given to* was, that * *by all means as little of the Gospel as might be,* *Julius III.* especially in the *Vulgar Tongue*, should be read to the People, *by the Bi-* and that little which was in the *Mass*, ought to be suffi- *shops met at* *Bononia.* cient; neither should it be permitted to any Mortal to read more; for so long (said they) as Men were contented with that little, all things went well with them; but quite otherwise, since more was commonly read.

But besides, it is natural to think, that the Composers of *IV.* the *Index Expurgatory*, digested by the Order of the Council of *Trent*, were thoroughly apprised of the Intentions of *From the* that Assembly. They were Members of it, commissioned *fourth Rule* of the *Index Expurgatory.* † to make a Catalogue of all the Books, that countenanced or supported any Heretical Doctrines, and in particular those of the Protestants, that began to prevail with the most thinking People; Accordingly, they sat about the Work, and had finished it just before their last Session; but the Fathers of the Synod being of Opinion, ‡ *They could not conveniently pass a Judgment about so many and so various Books, ordered, that the whole should be referred to the Pope, by whose Judgment and Authority it should be determined and made publick:* In pursuance to this Resolution, the *Index* was laid before *Pius IV.* who approved of it, and it was published with the *Rules* placed at the Head of it, as ** *by the Orders of the Council it self;* But

* Quoted by *Tillotson*, Vol. I. Sermon. XXX.

† Sessio xviii.

‡ Continuatio Sessionis xxv. Tit. de Indice Librorum, &c.

** *Regulae Indicis SS. Synodi Tridentinae jussu editae.*

whether the Authors of the Decrees concerning the Reading of the Holy Scriptures behaved like Christians, let any Man judge; Thus they speak in the 4th Rule, *Whereas it is manifest by Experience, that, if the Holy Bible translated into Vulgar Language, be allowed indifferently to any Body, there will, on the account of Men's Rashness, arise from hence a greater Detriment than Advantage*; let every one in this Matter depend on the Judgment of the Bishop or the Inquisitor, who, upon Information received from the Rector of the Parish, or the Confessor, may permit the Reading of the Bible translated by Catholick Authors into a Vulgar Tongue, to those, whom they shall have reason to think not likely to receive Harm from such a Reading, but rather an Increase of Faith and Piety; and let such a Licence be granted them in Writing: But if any, without it, presume to read or keep by him the Bible, he shall be disqualified to receive the Absolution of his Sins, till he has delivered it up to the Ordinary.

As to the Booksellers, who shall sell, or any other way grant Bibles written in a Vulgar Language to any Man who has not the aforesaid Licence, they shall forfeit the Price of their Books, and be liable to be punished at the Discretion of the Ordinary.

As to the Regulars, (or Monks) let them not pretend to read or buy them without a Licence from their Superiors.

But, as if all this Variety of close Shutters was not sufficient to keep out the Light, Clement VIII. in his Annotations on this Rule of Pius IV, multiplies them still; and observes, that this Law is not to be so understood, as if by it the Bishops, Inquisitors, or Heads of Convents were invested with a new Power to grant Licences to read, buy, or keep the Bible translated into vulgar Language; seeing hitherto, by the Order and Practice of the Holy Roman and Universal Inquisition, the Power had been taken away from them, to grant Licences to read, or keep the whole Bible in the Vulgar Tongue, or any other Part of the Holy Scriptures of the Old or New Testament, published in any vulgar Language, even not so much as the Summaries or Compendiums of the said Bibles or Books of the Holy Scriptures translated into any vulgar Language; all which is to be inviolably observed. According to this Rule, they prohibit in their Index, * *All the Bibles penned in any vulgar Language whatsoever.*

* *Biblia vulgari quocunque idiomate conscripta.*

The Apostles endeavoured all they could to pull down *Reflection*
the strong holds, and every high thing that exalted it self a-on this
gainst the knowledge of God, to fill the Earth with it, as the Rule.
Waters cover the Sea; but their pretended Successors build ^{2 Corin.}
up Fortresses, from whence they may batter it to dust; ^{x. 4. 5.}
they raise the thickest Banks, to prevent its Course thro' the ^{Habak. iii.}
very City of God. St. Paul would have the Word of God ^{14.}
dwell richly in Christians; but the Fathers of Trent will ^{Colos. iii.}
not suffer them to hear any the least Syllable of it, with-
out they give a good Security, no not to have the least
Summary or Epitome of the same: Can one think that both
these hold the same Principles, aim at the same Mark, or
pursue the same Method? I am sure, that, except a Man
has used himself to believe, that White is Black, and that
Wine is Blood, he cannot fancy they do.

But before I leave these *Rules of the Index*, I cannot for- *Reflections*
bear taking notice of the *Seventh*. I own I am pleased to *on the*
see, that it prohibits those Books, that professedly handle or *VIIth*
teach lascivious and obscene matters; but at the same time, *Rule of the*
I am highly offended at two things; first, that the Holy *Index.*
Scriptures have met with the same Treatment from a Chri-
stian Assembly, as the most justly abhorred Performances;
that the *Sermon of our Saviour on the Mount*, and St.
Paul's Epistles had no better fate allotted them, than Ovid's
Epistles or the Tales of Boccacio; that they are commanded
to walk out Hand in Hand; surely the Scripture with
such Company is not well matched. Secondly, But what
must put the most indolent Christian quite out of Temper,
is, That, it was thought fit to allow Persons of riper Years to
read obscene Books written by Heathen Authors, on the ac-
count of the Elegance and Propriety of the Style; and yet,
the same favourable Exception was not made in the behalf
of our Divinely inspired Writers; How can it be, that those
Holy Fathers should find so many Graces and Allurements
in Martial's or Petronius's Style, as to give them Sanctuary;
and so few in Isaiab's Prophecies, David's Psalms, or
St. Paul's Speeches and Epistles, as to turn them all out
of Doors? I will not pretend to guess at the Motives of
so different a Judgment; but, I cannot help thinking, that,
if they had kept the Balance even, they would have grant-
ed their Protection to our Holy Pen-Men; if not for the
Doctrines they teach, for that they could not safely do;

at

at least for the Sublimity of Style, and the Majesty of Expression, in which they are delivered.

V.

From Testimonies.

That the Council of *Trent* really intended to prohibit the promiscuous Reading of the Holy Scriptures, appears further from the most authentick Vouchers: *Alphonfus a Castro*, who had been one of the Members of that renowned Assembly, says expressly, that * *one of the Parents and Springs of Heresies was the Translation of the Holy Scriptures into the vulgar Language*, and therefore bestows great Praises and Encomiums on the Edict of the most Illustrious and Catholick Ferdinand and Elizabeth King and Queen of Spain, by which they had forbidden under the severest Penalties, either to translate the Holy Scriptures into the vulgar Languages, or to keep any Translation made of them under any Pretence whatsoever. *Sixtus Senensis* says † roundly, that, to allow Shoemakers, Fullers, &c. to read the Scriptures, is to give that which is Holy unto the Dogs, and to cast Pearls before Swine; and Cardinal Bellarmine, the Oracle of that Communion, is as full to the purpose as can be; *We maintain*, ‡ says he, *that the Scriptures ought not to be read publickly in the vulgar Tongue, nor allowed to be read indifferently by every Body.*

Matth. vii. 6.

Objection.

But, tho' these Authorities and Arguments seem to carry along with them the strongest Evidence; yet, it must be owned, that many eminent *French* Divines have declared against the Doctrine which these assert: They object, that the Rules of the Index, which are its main Support, were never received in *France* by publick Authority, as being, not the Work of the Council it self of *Trent*, but only of a private Committee appointed by the Fathers; That it never was maintained and established by any General Council, and consequently, cannot be look'd upon as the Doctrine of the Universal Church; That the Practice of their own Church is a direct Confutation of it; there being many Translations in *French*, chiefly of the New Testament, made by *Roman* Catholick Authors; and many of their learned Men having pressed the indispensable Obligation

* Lib. i. cont. Hær. c. 13. † Biblioth. Lib. vi. annot. 152. both quoted by *Pet. Dumoulin, Traité du Juge des Controv.* p. 55. ‡ Lib. ii. de verbo Dei. c. 16.

which

which every Christian is under, to read the Holy Scriptures, with as much Earnestness and Strength, as the most zealous Protestants can do.

But how specious soever this Objection may be, it has more Shew than Solidity, as, I hope, will be evident from the following Considerations.

I. Tho' we should suppose, that *the Rules of the Index* *Answer.* were never positively and *in fact* received in *France*, yet, it does not follow, that *by Right* they should not have been received; for, as the *French* hold the Councils to be infallible, if not in Matters of *Discipline*, at least in Matters of *Faith*: and as this Proposition, *Whether all Christians are bound in Duty to read the Holy Scriptures*, is, if any be so, a Point of *Faith*, it follows, that, if they will be true to their Principles, they ought to stand up for the Negative, if it can be proved, that the Council of *Trent* declared for that side of the Question: But whosoever shall consider impartially what we have said in the III. IV. and V. foregoing Paragraphs, will, if I am not mistaken, find himself necessarily inclined to look upon the *Fourth Rule* of the Index, as an Explanation more at large of the Council's Decree, and consequently think, that whosoever receives the one, must receive the other.

II. The *Gallican Church* is not the whole Catholick Body, tho' a very considerable Part of it; and her professing a Doctrine is no Proof, that it is generally received: For instance, she denies the Pope's Infallibility, and his Superiority to the Council. But do these Opinions prevail in *Italy*, in *Spain*, in *Portugal*? Do not the *French Jesuits* themselves epitomize the Church into the Pope? By a Parity of Reason, tho' in *France* they should be for allowing every body to read the Scriptures, it follows by no means, that the Universal Church would do the same. Is it not a Matter of Fact, that, if in some Catholick Countries, one were so bold, as to have a Bible in the Vulgar Language, he would be liable to be prosecuted by the Inquisition? That among the People it is no more read than the Koran of *Mahomet*; and even that there are many Churchmen who never perused it once? * Witness an

* These two Facts I heard from two worthy Gentlemen, who were Ear-Witnesses,

Italian

Italian Priest, who fancied *Moses* was one of the *Christian Fathers*; and a *Spanish Monk*, who knew so little of *Sampson*, that he was made to believe, he had killed a thousand *Philistines* with the *Jaw-bone* of a *Spanish Friar*. In short, concerning the Opinion of the Church on this Point, I might appeal to the Pope himself, acknowledged by the *French*, to be the *Head of the Church*, the *Successor of St. Peter*, the *Center of Unity*; I might agree to stand or fall by his Judgment, which is more, I believe, than any Protestant ever did: If he gives Sentence in my behalf, well and good, I am right; if he casts me, I lose indeed my Cause, but He himself will lose more than I: From that Minute, He must give up his Infallibility; for it will follow, that, since many Popes have prohibited the promiscuous Reading of the Holy Scriptures, they were not infallible; or, that, if they were infallible in this respect, He himself is not, because He reverseth their Decrees.

III. Besides, if the Divines of *France* entertain on this Head the same Doctrine with the Protestants, why don't they recommend it earnestly, *in season and out of season*, in their private and publick Discourses? I never met with a Sermon of theirs, where the Necessity of reading the Scriptures was insisted on; whereas I have seen * some, wherein People were discouraged from it. *Out of the abundance of the Heart the Mouth speaketh*. How comes it to pass, that the Sacred Books are never publicly read in the Church in a Vulgar Language? Why don't they make it a Duty for Monks and Nuns, who are peculiarly devoted to Religion, to peruse them carefully; whereas they don't allow them to read any more, than what is appointed by the Rubrick? And this puts me in mind of the Answer † of *S. Teresa* to a young Lady, who had said, she would bring a Bible into the Nunnery; *We don't care*, replied she, *neither for you nor for your Bible; we are poor ignorant Creatures, that know nothing but to spin and obey*. O happy and safe Condition! Could such good Spinsters miss of getting into Heaven?

2 Tim. iv.
2.

Matth. xii.
24.

* See *l'Esprit de Mr. Arnaud*, 2 Part, xv. Observation, pag. 105.

† It is related by *l'Abbé de la Trappe*. See the Letter of Mr. A—t, Tom. IV. du *Preservatif de Mr. L'enfant*, pag. 281.

IV. Tho' there have been, and are still, in the *Gallican* Church learned Men, Friends to the Holy Scriptures, yet, they never did, nor do now prevail by their Number or Credit above their Opposers: Very far from it. One of the chief Arts made * use of by the Jesuits, about the latter end of the last Century, to sink the *Jansenists's* Credit at the Court of *Rome*, was, to represent them as permitting every body to read the Scriptures; which Accusation had a wonderful Effect. But what highly deserves to be taken notice of, is, that these very same *Jansenists*, who had shewed themselves so valiant Champions in the Cause of God's Word, both in the Preface to their Version of the New Testament Printed at *Mons*, and in their Writings against the Charges of the Archbishops of *Paris* and of *Ambrun*, who would have banished their Translation out of common use; These very *Jansenists*, I say, some few Years after, in order to forward their Reconciliation with the Court of *Rome* that was incensed against them, made the most solemn, and, at the same time, the most shameful Recantation, that can be imagined. They wrote a Book intitled, † *Lawful Prejudices against Calvinists*, in which they set at work all the Engines, that Wit, Learning, and a most virulent Passion could invent, to demolish the Scriptures, and bring them under an universal Contempt. From this single Fact, if we had no other, it appears, how little we may depend upon the Endeavours of the *Gallican* Church, to ascertain the Birth-right of all Christians to read the Scriptures.

V. But say they, no general Council ever made it a Law, that they should not be promiscuously read; therefore such cannot be thought the Doctrine of the Church. What then? No general Council had commanded the Worship of Images, before the Ild of *Nice* held in the Year 787; None had asserted the Doctrine of Transubstantiation before the IVth of *Lateran* in the Year 1215, therefore these Tenets were not generally received before these Councils: This Argument is the very same with theirs, and I am sure, they will not allow it to be conclusive.

* See Le Clerc Biblioth. Choisie, Tom. IX. art. ix. § 3. pag. 352. † *Préjugés légitimes contre les Calvinistes.*

VI. But in truth; a Doctrine needs not to be supported by any such Authority, before it be look'd upon, as entertain'd by the Church: It is enough, if it is countenanced by a Practice, that is universal and of a long standing: Much more, may a Doctrine be thought the Doctrine of a particular Church, when it has been confirmed by many Decrees of that same Church: But, that in *France* they have constantly disapproved of the Translating and Reading of the Holy Scriptures in the vulgar Language, is clear beyond exception from their own Writers. Father *Simon* observes, 1st, that, * *when Cardinal de Richelieu, in order to make the Conversion of Protestants easier, strove all he could to have a new Version of the Bible made in French, he was stoutly opposed by the Divinity-School of Paris.* 2dly. That when † the Doctors of *Louvain* translated the Bible into French, it was not lawful for all sorts of People indifferently to read the Holy Books in the vulgar Tongue, and that the Rule of the Index was then observed. 3dly, That ‡ the General Assembly * of the Clergy of France held in 1660 and 1661 condemned equally the Translation of the Bible into the vulgar Tongue, and the French Version of the Roman Missal made by *Voisin*. Besides, *Mallet* Doctor of *Sorbonne* in the last Nine Chapters of his Book against the Lawfulness of People's reading the Scriptures, has made it out to a Demonstration, that such had been, for the six or seven Centuries last past, the Opinion, not only of the Church of *Rome* in general, but of the *Gallikan* Church in particular; and this he † shews from the express Declarations of many Popes, from Censures of the *Sorbonne*, especially from that famous one passed upon *Erasmus* in the Year 1527, from the Canons of many Provincial Councils held

* Hist. Critiq. des Versions du N. Test. Ch. xlv. pag. 538. † Ibid. chap. xxx. p. 340. ‡ Ibid. ch. i. p. 3. 4.

* Pope *Alexander VII*th published a Bull the 8th of January 1661, wherein the Translators of the Holy Scriptures are called *Sons of Perdition*; and this very Bull was approved by the Archbishop of *Paris* in a Charge to his Clergy dated the 10th of April 1688. Hist. de l'Edit de *Nantes* par Mr. *Benoit*. Tom. III. part. 1. liv. vi. an. 1661. pag. 338. Imp. à Delft. 1695.

† See l'Esprit de Mr. *Arnaud*, Part 2. Observat. xv. pag. 126, 127.

in France, at Aix in 1585, at Toulouse in 1590, at Narbonne in 1606, and from many Acts of the Parliament of Paris: And his Arguments of this kind are so strong and cogent, that Mr. Arnaud himself, who had demolished and pulled to pieces all the others which he had brought, durst not meddle with these, and left them entirely untouch'd; Can any one think, that a Man of his Temper, who had been highly provoked by another, to whom he was much Superior in Wit, Sagacity and Learning, would not have undertaken to turn him out of this hold also, if he had had any hopes of Success?

It were to no purpose, in order to lessen the Weight of *Objection*: all these Declarations, to urge, that they were made upon particular Occasions, and for preventing the great Abuses that Hereticks made then of the Scriptures: For, if this Reason was good for those times, it will stand good for all times; and consequently, as there will always be Hereticks of one sort or other, so the Scriptures should always be forbidden: But the Principle and the Consequence are both absurd. For why? Because a Man may get a surfeit by eating too much, must he be sentenced to starve? Because he may mistake his way at Noon, must he be condemned to grope all his Days in the dark? If not, why should he be deprived of the Holy Scriptures, that *Bread of Life*, the best Food of his Soul, of that Heavenly *Light* granted him to direct his Steps into the Paths of Truth and Virtue, because he may now and then misunderstand them?

VII. Some French Divines boast indeed very loud of the many Versions, chiefly of the New Testament, published of late amongst them; But, for God's sake, what sort of things are some of them? Mere Traps laid in the way of the Ignorant, to catch them unawares; No great wonder if their Reading was strongly recommended: well might their Authors have intitled them, *the Newest Testament*, for surely no such had been seen before. But of this more hereafter.

Another Consideration very apt to silence for ever the Gallican Church on this Head, and to add a new weight to what we have said before, is taken from the *Constitution* of Pope Clement XI, called *Unigenitus*. Every body knows, that Father *Quesnel*, having published a New Testament with Annotations, that were chiefly practical, highly

VI.
From the
Constitution
Unigenitus.

highly displeased the Court of *Rome*, or, which is almost the same, the *Jesuits*: One hundred and one Propositions were extracted out of his Work: Eight of them, from the 79 to the 86 asserted, not only *the Right, every Christian from the highest to the lowest, had; but even, the indispensable Necessity he was under, to read at all times and in all places the Scriptures*; That none of them could pretend to be exempted from that Duty, on the account of their *Holy Darknes*; That it was not from the *Simplicity of Women*, but from the *prond Science of Men*, that the *Abuse of Scripture had proceeded, and Heresies had sprung up*; In short, that it was equally cruel and absurd to deprive the People of the *Benefit and Comfort*, they might receive from them, and diametrically opposite to the *Practice of the Apostles and the Design of God*. Any unprejudiced Christian would be apt to think, the Doctrine herein contained, to be sound and wholesome, perfectly agreeable to the Genius and grand Scope of the Gospel; but His Holiness was very far from being of that Opinion: By the means of His infallible Spectacles he spy'd in it a Venom, which no body would have perceived with the best pair of naked Eyes: It seems he was afraid, that, if the Scriptures were generally read, Christianity would be lost and undone; To prevent such a Misfortune, His over-timorous Holiness published a Bull dated the 8th of *September 1713*, in which, he declared these Propositions, as well as all the others, to be *false, captious, ill-sounding, scandalous, pernicious, injurious to the Church and its received Practices, seditious, impious, blasphemous, Heretical, such as had been often condemned, &c.* and consequently forbids any of the Faithful, to teach or maintain, and even to mention them, either in publick or in private, with any other view than to confute them, &c. which if any body dares to attempt, he is assured, he will draw upon himself the Indignation of God Almighty, and of the Blessed Apostles *St. Peter and St. Paul*. Can any thing be more exprefs and positive? And who will not admire the Beauty and Energy of the Style of the *Roman Court*? It is true, a rigid and nice Critick might think it swell'd with Redundancies; but prudent Men chuse rather to abound in Superfluities, than to be wanting in Necessaries. This Bull, such as it is, was received with great Submission in most Popish States and Kingdoms: It met indeed, at first, with great Oppositions in *France*; but, at last, it was

was admitted by the Majority of the Superior and Inferior Clergy, confirmed by Royal Authority; and those now-a-days, who persist in their refusal to accept of it, are severely punished for their Disobedience; they being either * deprived of their Temporalities, or removed into Places † of Banishment, or forced to turn ‡ themselves out of their Religious Houses, for fear of a worse and harder Usage. All this being undoubtedly true, can any Roman Catholick, who has not shaken Hands with Shame and Modesty, deny, that his Church clearly and positively condemns the promiscuous Reading of the Holy Scriptures?

But could we hope, that the Gallican Church would abate of the Rigour of the Canons on this Subject, and allow the generality of Christians to peruse our Sacred Books, not by stealth, but publickly; yet, we cannot expect the same favour from the English Catholick Divines: Much better Sons of the Church, they keep more close to all Her Commands, and do not presume to deviate an Inch from them: Of this we have a very plain instance in those of Rheims; They admit in its full extent the fourth Rule of the Index, quoted * before; they speak of it, as † containing an Order which many a wise Man wished for before. They complain, that in their daies, it could not be so precisely observed, as in other times and places, where there is more due respect of the Churches Authoritie, Rule, and Discipline; and, trust, that all Wise and Godly Persons will behave in this matter as the Holy Canons and Councils require. Doctor ‡ W. Professor of Divinity at Douay, published an English Version of the New Testament in 1730, which was reprinted in 1733. He is so modest as to own, * He did not pretend to make a New Translation, as thinking himself far from being perfect enough in the Greek, to undertake such a Work; from whence one would be inclined to

VII.
From the
Opinion of
the English
Catholick
Divines.

* The Bishop of Montpellier. † The Bishop of Senex.
‡ The Carthusians that run away into Holland. * Page 11.
† In the Preface to their English Version of the New Testament, pag. 2. 3. ‡ On the Back of the Copy I have, which was sent by the L. P. of Ir. to the L. B. of L. his Name is thus written at full length. Wetnam. * Preface to the Reader, Vol. I. pag. 10.

infer, he has only corrected the old *Rheimish* one; And yet, in some Places, he has made some Alterations, that do not barely regard the Language, but the very Sense of the Sacred Text. Nevertheless, whether he calls his Performance a *New Translation*, or a *New Edition* of an old one, is what seems to concern the Reader very little: I shall consider it in itself, as offered to the Publick for such a one, as the Publisher approves of.

The Missionaries of *Rome* have been of late very busy among us: Doctor *W's* main Design seems to have been to favour and forward their Attempts, and to make them way, by the means of the Holy Scriptures, as being well assured, that they would be better received, in a Protestant Country, with such Credentials, than without. I think it therefore incumbent upon me in this Circumstance of Time, to take a particular Notice of what he may have said to support Popery; at least, as far as it will fall in with my present Scheme. This Author shews himself very fair in telling us his own, and his Church's Opinion concerning the Subject we are upon; I question indeed very much, whether any of my Readers will understand better than my self, how to reconcile his Practice with his Theory; But if he has contradicted himself, let him look to it.

The Principles of D. W. on this Subject examined.

In his Preface to St. *John's* Gospel, he acquaints us, First, That, to prevent and * remedy the abuse of the Bible, the best of Books, his Church had judged necessary to forbid the Ignorant to read the Scriptures in Vulgar Languages, without the Advice and Permission of their Pastors, and Spiritual Guides ----- and that, such had been the Opinion of the University of Paris 1525. Secondly, He adds, that whosoever considers the present State of Religion in England, will be fully convinced, that the just Motives of the said Prohibition, subsist to this very day; He might have added, and will subsist as long as Men are Men. Thirdly, Agreeably to these Principles, he declares, † he has not published his Translation and Notes, that every one, tho' never so ignorant, might read, and put his own Construction on the Sense of the Sacred Writings.

* Pag. 301.

† In his Preface to the Reader, pag. 10.

All these Declarations are too Solemn to pass unobserved; I shall therefore make bold to offer some few Reflections upon them.

I. It seems very odd for any Author, to write a Book with the design it should not be read by the generality of Men, and yet, to strive as much as possible, to make it level to the meanest Capacities: If this Doctor did not design to instruct *the Ignorant*, but rather to set up for a Master, and to deserve the Applause of the Learned, why did He not chuse the Language in use amongst them, which would have opened to Him a large Field, to shew his deep Knowledge, if not in *the Hebrew Tongue*, which he owns * *he knows nothing of*, at least in the other Parts of the Sacred Antiquity; whereas his Book, such as it is, will be of very little Service to those, who have been conversant for many Years about these Matters.

II. It is as unaccountable, that he will not suffer his *Ignorant Readers*, and, I am afraid, but few of those, who are more knowing, to put their Construction on the Sense of the Sacred Writings; What does he mean by that? Does he disallow, that any *Arbitrary Construction*, which has no relation to the main Scope of the *Sacred Writers*, the Series of the Discourse, the Nature of the Subject, should be put upon their Words? So far, He is right; but if He had published any Profane Author, he might have given the same Caution: Does he forbid *the Ignorant* to put upon the Sacred Texts the Sense, which they think suits them; which when they do, they may properly be said, to put their Construction upon them? But, He had as good to forbid them to entertain right Notions of Things. Does he mean, they ought not to put any Sense at all on the Expressions of the Holy Pen-Men? If so, I could willingly ask him some few Questions; First, Have their Words a certain determined Meaning or no? If not, it is to no purpose to translate them into any Language whatever; they can be of no manner of Service: And if they have a certain Meaning, I ask, will a due Care inable the Ignorant to find it out or no? If it will, it is worth their while to bestow it: If it will not, then it is not in their power to know, whether the Sense which Doctor W. in his Annotations

* In his Preface to the Reader, pag. 10.

puts upon the Text, is agreeable to it, and consequently true; But in this case, shall they believe the Doctor's Assertion, for which they have no better Security than his bare Word? This is truly their last and only Resource; And if one examineth thoroughly the Principles of the Church of *Rome*, he will find, that every Papist's Faith, resolves itself ultimately into the Faith and Authority of his Spiritual Guide, whom he must trust no less, than if He were infallible. Secondly, Will the Doctor allow the *Ignorant* to put any Sense on his own Annotations? Does he think, they can surely find out their genuine Meaning? If he does not, He wrote them to no purpose; and if He does, he must grant of Course, either, that they can find out the true Sense of many clear Passages in the Holy Scriptures, or maintain, that He is possessed of the Talent of expressing his Thoughts so plainly, that no Body can mistake him, whereas God is destitute of that Prerogative.

III. Did he not know, that Translations of the Bible had been expressly forbidden by the most Authentick Decrees of His Church? He speaks indeed like a dutiful Son of the same, when He says, * *He submits his Work to the Judgment of the Church, and of the Head of the Church, the Successor of St. Peter, &c.* But whether he has acted like one, is not altogether so clear to me; and except His Superiors have had a great regard for His humble and modest Carriage and his good Intentions, I don't see, how consistently with their Principles, they could forbear to reprimand him severely: For why! Since the Church had thought fit in Her great Wisdom, to forbid the Ignorant to meddle with the Holy Scriptures; since He himself approved of the said Prohibition; since chiefly, he was convinced, that *the just motives*, on which it was grounded, *subsist to this very day*, How could He prevail with Himself, against the plain Dictates of His Conscience, to tempt ignorant Children to disobey the best of Mothers? Why did he lay a stumbling Block before them? Had he forgot that terrible Threatning of our Saviour, *Wo to that Man, by whom the offence cometh?*

Matth.
xviii. 7.

IV. Dr. *W.* has a Reasoning† which is intirely against Him; One may say, he runs himself thro' with his own Sword.

* In his Preface to the Reader, pag. 10. † In his Annotations on the xiv. Ch. of the 1st to the *Corinth.* 36—38. pag. 125.

Popery an Enemy to Scripture.

He is arguing, tho' against the Apostle's express Words, for the Lawfulness of the publick Service in an unknown Tongue; and in order to shew, how wrong the Protestants are, who would have all the Liturgies translated into the Vulgar Languages, he says, *According to their Method, the Liturgy must be changed into as many different Tongues as there are Countries and Places, and in almost every Century, as we see by Experience Languages are liable and subject to considerable Changes and Alterations; from thence ariseth a Danger of Changes as to the Doctrine and Belief of the Faithful; Errors and Heresies are the Consequences that follow from such frequent Changes.* But, is not the Danger of Changes in the Doctrine the Greater and the more Evident, by the different Versions of the Bible, than by those of the Liturgies, in as much as the Bible, is an Ancient Book, and a more Sacred Foundation of the Faith, than any Liturgy whatsoever? And if, in order to prevent Alterations, Liturgies are not to be translated, surely, for the same Reason the Scriptures ought not; and much less, when the Old Versions, made of them, * are only become less intelligible by the Changes crept into Languages; But if so, Why have so many Learned Men in France made within a Century so many Versions of our Holy Books? Why did they not keep to that of *Louvain*? It was enough and more than enough: Why was not our Author himself contented with the *English* Translation made by the Di-

* This Reasoning of our Dr. may be turned against him another way. The Motive, that persuaded him to publish his Translation, was, it seems, that the Version of the Divines of Rheims was become *Obscure and scarce Intelligible*, on the Account of the Difference of the English Tongue, as it was in their Time, and as it is now Chang'd and Refin'd; so that many Words and Expressions, both in the Translations and Annotations (by length of Time) were become *Obsolete and no longer in Use*. But if this Difference in the Language, was for him a good Reason to favour the Publick with a New Edition of the *Rheimish* Testament, why should not the same Difference be a sufficient ground to print New Translations of Liturgies, when the Languages, in which they were at first delivered into the Hands of Christians, are become *Obsolete and scarce Intelligible*? Which shews more and more, that this Professor is quite unsettled and wavering in his Principles, intirely inconsistent with himself.

*Preface to
the Reader
pag. 3.*

vines of *Rheims*? How is it he was not afraid of occasioning Heresies by his New Version? Or would he intimate that His ought to be the last?

V. Should he say, He has prevented by his Annotations the ill Effects, which his Version might have been attended with; the plain *English* of such a Reply would be, that he provided for the Counter-poison, at the same time that he offered the Poison; and consequently, that his Explications are the Antidote, and the Text of the New Testament the Poison. But if so, why then does he call the Bible *The best of Books*? Or does he take his Notes to be *better* than the *best of Books*?

Judgment
on the
Transla-
tions of the
Bible made
by Roman
Catholick
Authors.

VI. In short, to speak my Mind plainly about the Translations of any Part of the Bible in vulgar Languages, published by *Roman* Catholicks, I cannot but look upon them as downright Violations of the Statutes and Decrees of their Communion; The only Apology that I can think of for their Authors, is taken from a Maxim supported by many * *Romish* Casuists, namely, that as many things in themselves Unlawful, may become Lawful, when the Church may receive some great Benefit from permitting of them; so the Reading of the Scriptures may be allowed to serve a present Turn, or when the insisting upon its being forbidden, might be of some Disadvantage to the Holy Cause. Accordingly, Archbishop † *Codde* Vicar Apostolick in *Holland*, being censured at *Rome* in the Year 1700. for suffering the People committed to his Charge, to read the Scriptures, answered, That, such a Practice was *no more than tolerated and winked at* in that Country; and supported his Complaisance in this respect by these Words of a Bishop of *Ypres*, named *Herinx*, that *Leave had been granted to some honest Laymen, to read the Bible in a Vulgar Tongue, rather by the ‡ Dissimulation of a Pious Toleration, than by an express Permission and Licence*: Such may have been the Views and Motives of Dr. *W.* in publishing his Translation; But whether, in case he should get many Pro-

* See *Catechisme des Jesuites*, Liv. iii. ch. xxvi. p. 545—555. Imp. à Ville Franche, 1677.

† *Le Clerc Biblioth. Chreſtie*, Tom. ix. Art. ix. §. 3. pag. 352, 353.

‡ *Dissimulatione potius piæ tolerantia, quàm facultate & licentiâ expressâ.*

ſelytes amongſt us, (which God forbid!) he would continue to be ſo indulgent, and patiently bear, that all thoſe, whom, by printing his Verſion, he has publickly invited to read the Scriptures, ſhould go on to enjoy that Privilege, is what I queſtion very much, for three Reaſons chiefly. 1ſt, Becauſe he has offered ſo great a Violence to his Principles on this Matter, that it cannot well be laſting. 2dly, The Divines of *Rheims* give us the plainest Hint imaginable what might be our Fate, when they declare, that, if they did tranſlate the New Teſtament, it was not, becauſe they thought ſuch a Work to be of a general and abſolute Neceſſity, but ſay they, we go about it † *upon ſpecial Conſideration of the preſent Time, State and Condition of our Country, unto which divers things are either neceſſary or profitable and medicinable now, that otherwiſe in the Peace of the Church were neither much requiſite, nor perchance wholly tolerable*; Conſequently, a Time might come, when the *Romiſh* Doctrines being deeply rooted among us, the Reading of the Holy Scriptures † *were not perchance wholly tolerable*. 3dly, It is certain by Experience, that in thoſe Countries, where Popery reigns uncontradicted, and exerts a full Sway, ſuch Permiſſion is never granted; and for a Man to preſume to aſk it, would be the beſt Courſe he could take, to be ſuſpected of an Inclination at leaſt to Heréſy; Upon what Grounds then ſhould *Engliſh* Converts expect any better Uſage?

Likely enough, Doctor *W.* and his Fellow-Translators *Objection.* will object here; The Proteſtants are very Ill-temper'd and hard to be pleaſed; Whether we condemn the promiſcuous Reading of the Bible, or ſeem to allow it by printing Tranſlations of the ſame, they find Fault with us; what can we poſſibly do to deſerve their good Word? Our Juſtification is ready;

Either thoſe Gentlemen are thoroughly perſuaded, that *Answer:* the Church's Prohibitions on this Subject, are Lawful and Juſt, or they think not; if the Firſt, let them Back their Principles with their Practice, never tempt Men to meddle with the Sacred Books, by printing Verſions of the ſame, but do their beſt, to conceal them from the People; then

† In the Preface of their Tranſlation, pag. 1. Edit. of *John Couſturier*, An. 1633.

indeed we shall think them plunged in a gross and dangerous Error, but free from any Imputation of Dishonesty or Inconsistency; If they think those Prohibitions unjust, let them speak out their Mind, unite their Interest, and generously do what in them lies, to have them repealed and annulled; let them upon all occasions not only maintain the mere Lawfulness, but press upon Men's Consciences the indispensable Necessity of reading the Scriptures, thunder Anathema's against those, who are remiss in the Discharge of this Duty: In a Word, let their Actions be the genuine Offspring of their inward Sentiments; Upon these Terms, they may be sure, they will meet with kind and equal Behaviour from us. But as long as upon what Pretence, or in what Manner soever, either the Pope or the Councils, General, National or Provincial, shall forbid any Order of Christians to look into the Scriptures; as long as the whole Body of Catholicks, or any particular Church amongst them, shall forbear to rise against, and publicly shew their Dislike of such a Prohibition; as long as we shall see it supported any ways by Theory or Practice, we shall think them answerable for a Behaviour, that strikes at the very Foundation of Christianity.

Reasons against the prohibiting of the Scriptures.

I do not design to enlarge here upon its Contrariety to the intrinsic Excellency of the Scriptures themselves, the End of their Delivery, and to the Right of every Christian; nor upon its Opposition to the most pressing Exhortations of the Holy Pen-men, and of the first and best Writers of Christianity, as well as to the Practice of the Primitive Church; For here the Romanists have not the least Rag of Antiquity to cover their Nakedness; all the Fathers stare them full in the Face: The best thing I fancy I can do, is, to refer them on those Heads to some of their own Authors, and in particular to * Mr. Dupin, to the Prefaces, that Father Veron and Messrs. de Port Royal have placed at the Head of their Versions of the New Testament. It may be, that the same Reasons will have a greater Weight with them in these Writings, than in any Discourse of mine. I shall only add three Reflections more, and so conclude this first general Head.

Three Reflections on the Prohibition to read the Scriptures.

* *Dissertation Preliminare sur la Bible, liv. i. ch. ix. §. 2, 3.*

I. The Prohibition mentioned hitherto, is highly inju- *It is inju-*
 rious to the Holy Scriptures: For why? If these lay be- *rious to*
 fore Men the best Method, the strongest Inducements to *them.*
 their present and eternal Happiness, nothing can be more
 unjust than to treat them, as if they had a quite opposite
 Tendency. I appeal to Experience: What are the Rules
 most commonly followed by Men in Reference to other
 Books? Good ones are carefully perused and commended;
 those that are Indifferent, are laid by; we advise our Friends
 against those which we think bad; but if we meet with
 one, that asserts Principles highly pernicious, then we en-
 deavour to have it prohibited, condemned, and destroy'd, if
 possible; at least, to have it removed out of the Way of
 the Ignorant: In a Word, no body can give a stronger
 Proof of the little Value which he sets upon a Book, than,
 when he does all he can to hinder it from coming into
 People's Hands, and in case it does, to force it out of
 them. Consequently, to prohibit the Scriptures, as the
 Church of *Rome* does, is to put upon them the greatest Af-
 front imaginable.

II. No Method can be devised more effectual than this, *It puts a*
 to prevent rational Religion from taking Root in Men's *Stop to the*
 Minds, or to extirpate it, where it has. Christian Religion *Study of*
 is a Science delivered in the New Testament with its Prin- *Religion.*
 ciples and Consequences; but no Science can be learnt
 without Study, and the surest way to have it unmix'd, is
 no doubt, to fetch it from the very Books, in which it was
 originally contained; Waters are commonly purer at the
 Spring, than at a Distance from it. Besides, as we all a-
 gree, that Christianity comes from God, shall we not be
 more deeply affected, if we immediately hear his Voice
 teaching us, than if we hear it only by a Proxy, who him-
 self may have God's Instructions but at the second or third
 Hand? But who will apply himself to the Study, even of
 the best Religion, if he be frightened from it with the
 Dread of such a double Torture, as *Inquisition* and *Hell*?
 Then the more ignorant a Man is, the safer he will think
 himself.

Dr. W. indeed maintains, † that tho' the *Romish* Laity *Objection:*
 be not allow'd to fetch their Knowledge of Religion im-

† Annotations on 1 Cor. xiv. 36—38. pag. 124.⁷

mediately

mediately from the Holy Books, yet they are carefully instructed in all the Things they ought to believe or practise, either by *Catechisms* or *Catechistical Instructions*, by *publick Sermons and Exhortations*; he complains that *some of their Adversaries have been perswaded, that they preach'd in Latin to the People*, and desireth they would but come and hear them: 'Tis the worst, says he, I wish them.

Answer.

I. As Justice is the first Thing we owe to every Body, I acknowledge, that if any Protestant has thought, that the learned Papiſts preach now-a-days in *Latin*, he was misinformed.

II. But, tho' they preach in a known Tongue, yet, they do it so seldom, that the common People have full time to forget what they have been taught. That the Divine Truths may make their Way and fix themselves in the Minds of the Ignorant, it is not enough they should be offer'd at some solemn Time, in *Lent*, or *Advent*, or some peculiar Holy-day; they must be inculcated, repeated over and over again; to Explain them ought to be the Work of all Seasons, of the whole Year.

III. Were publick Instructions never so frequent amongst them, yet, we could not but find Fault, that the People are deprived of another excellent Means of Knowledge, namely, the Reading of the Scriptures, as if Science could be convey'd to them by too many Channels; It is plain *St. Paul* pursued a quite different Method: He was as industrious, I hope, as any *Romish* Teacher, in propagating the Gospel; he preach'd as constantly, exhorted as powerfully as any of them, and yet, he commends the *Bereans* as Men of a Noble Spirit, for searching the Scriptures daily, whether the things were such as he had taught them; Tho' Infallible, He would not have them rely upon his bare Word; He was so far from thinking, that Christians could know too much, that, he wisheth, they might be filled with the Knowledge of God's Will, in all Wisdom and Spiritual Understanding.

AB. xvii.
11.

Coloss. i. 9.

IV. If our Dr. says true, How is it, that the *Romish* Laity is the most Ignorant of any in the Christian World; and no where more absurdly so, than where there are most Priests and Friars? I grant, that in *France* and here in *England*, they have somewhat better Notions of Things; but, for these they are indebted, either to the Intercourse they have with the Protestants that surround them, or to the

the greater Care taken here for their Instruction, than would be, if they lived abroad.

V. And after all, the Benefit is very little, which an illiterate Layman can receive from the Sermons he hears in that Communion. I don't deny but in some Places, there are now and then pretty good ones preached, tho' the best by much, in my Opinion, are those, that are design'd to recommend the Duties of Morality; the others, wherein the great Truths of Religion are explained, falling very short of them; But even, the best of the first Kind seem to me, generally speaking, to carry notorious Defects along with them; Many cannot be said to contain an Exposition of any Part of Scripture, the Texts read at the Head of them, being rather ornamental Quotations than Foundations of Doctrine. They are pompous Declamations, adorned with elaborated Characters; ingenious and lively Descriptions of the Manners of the Age, rather than clear and methodical Explications of the Nature of Virtues and Vices; They seem calculated, rather to stir up the Passions, than to enlighten the Understanding; to Please than to Instruct; to set off the Parts of the Author, than to amend the Hearts of the Hearers. One sees in them a Worldly Orator, rather than a Christian Teacher; a Man, that minds his Periods and Expressions, fully as much, if not more, than the Things themselves; a deal of a florid Rhetorick, very little of an Apostolical Simplicity; a Plenty of Words, a Scarcity of Thoughts; too many Warrants quoted out of fallible Writers, too few out of the Scriptures, and even those few, often applied with so little Regard to their original Meaning, that I don't question, but those fine Speakers would scruple to cite a Passage out of *Virgil* or *Horace* in the same manner. If such, for the generality, are their very best Sermons, what can be the worst? *Henry Stephens* in his *Apology for Herodote* will instruct and divert any curious Man on this Subject; I have myself heard some Discourses in *Italy* and even in *France*, which were cramm'd, either with Nonsense or with flat Impieties, or with a perfect Ridicule; I have seen a whole Audience set a Laughing; and truly, except one had been in a very morose and melancholy Mood, he must have joined with them. Dr. *W.* may judge from thence, that he ventur'd too far, when he gave full hopes to the Protestants, they would be well pleased with the Preachers of his Communion; Very likely, the Reason, which he went upon, was, that he himself

A Critical Judgment on the Sermons of the best Catholic Preachers.

could

could give them a much greater Satisfaction; and I make no doubt of it; but then, I would have him answer for himself alone.

*Wholesome
Advice
given to
Dr. W.*

As I am upon this Head, I shall take Advantage of the present Opportunity, to tell him, that I have, not only heard many of their Sermons, but seen the chief Devotions, that are in Vogue in *Italy*, and all the Ceremonies of the Holy Week; that I have been present, when the Pope has officiated upon some very solemn Occasions; and that I met there with a proper Employment only for my Senses and Fancy, but with none for my Understanding; That I found myself agreeably amused for some Moments, tired at last, except with Musick, sometimes shocked, but never edify'd; That I could not help thinking, that, if a Heathen had been an Eye-witness of all the Homages paid to the Pope in the Church itself, he would have been necessarily induced to take him for the Being, that was worshipped in the Place. As therefore I have been credibly informed that Popery, such as it is taught in *England* by Missionaries, is freer from Pagantry and more Rational, than as it is practised at *Rome*, the very Center of it; and as one good Turn deserves another, so, I hope, Dr. W. will take it in good Part, if, for his fair and kind Wishes, I give him this wholesome Advice, namely, to hinder by all possible means his *English* Converts, from ever going into *Italy* or *Spain*, for fear, lest they finding, that Things have been strangely misrepresented to them, should be tempted to think again for themselves; in which case, it is ten to one, but they would turn as hearty Protestants, as they had been imprudent Papists.

*The Church
of Rome
behaves to-
wards the
H. Scrip-
tures, as
the Hea-
thens did
formerly.*

III. My last Reflection on this Head shall be this: Any Man, that seriously considers, how the Church of *Rome* now stands affected towards the Holy Scriptures, must unavoidably be surprized at the great Revolutions that happen, at the long run, in Men's Opinions and Behaviour: He must wonder how a Thing formerly recommended as an unvaluable Treasure, could fall under the utmost Discredit and Neglect. When Christianity was still in its Cradle, its Nursing-Fathers look'd upon the Holy Scriptures as the wholesomest Food for it; they made it their chief Business to minister it daily to their Babes, who, by a constant Use of the same, grew up to Men in so little while, and spread so vastly, that the World was surprized to find itself Christian: Now-a-days, those that set up for the best Friends
of

of that Profession, being afraid, that the same Food should throw its Members into a kind of Consumption, will not suffer them to bring it near their Mouth, but with all the Caution imaginable. The Heathens, the warmest Adversaries of Christians, did all they could, to extort it from them, as thinking the Destroying of it would be the Ruin of them; Now it is thought, that the more sparingly they taste of it, the healthier they will be: Formerly, those, who, being overcome by the Violence of Persecutions, delivered up their Holy Books, were despised as Apostates, and called † Traytors; but now those, who tamely submit never to look into them, but when they have Leave given them, are adopted by the *Traditionary Church*, as her most hopeful Children. *Tertullian* mentions some Hereticks, whom he calls a *People*, † *that fly away from the Light of the Scriptures*; But now, those that keep at a Distance from it, are commended as the only true Orthodox; So that, the Face of the Christian World is quite changed; its present Patrons behave very much like its ancient Destroyers; Those, who, in the primitive Ages, were so tenacious of their Holy Books, as to chuse rather to part with their Lives, than with them, were accounted Heroes; Those, that endeavour to imitate them, are branded for Hereticks: But if it is so now, *it was not Matt. xix. so from the Beginning.* 8.

II. *Three Principles of the Romanists, which are intirely destructive of the Authority of the Holy Scriptures.*

The *Romanists* not contented with this first Outrage done to the Word of God, make bold to offer it another more cutting, if possible. One might have thought that their prohibiting it to be read indifferently by every Body, proceeded from a kind of Respect for it; in the same manner, as it was unlawful under the *Mosaical Dispensation*, for any Man, but the High-Priest, to enter into the Holy of Holies; but they are so kind, as to prevent our entertaining so

† *Traditores.*

† *Lucifuge Scripturarum. Lib. de Resurr. Carnis, cap. 47. pag. 338. sub finem, Edit. Franksæ, An. 1697.*

gross a Mistake; and no doubt, but in this case, tho' it is not always so with them, their Theory and their Practice are very consistent: Many Principles they hold, which are intirely destructive of the Authority of our Divine Scriptures.

1st Principle. The Scriptures have no Authority of their own.

The First is this, *That they have no Authority of their own, or, if they have any, that it is derived to them intirely from the Church*, without which, they should be of no manner of Weight. And upon this Article they have expressed their Mind in the harshest and most offensive Terms. One *Wolfgangus Hermannus* said, *that the Scriptures being destitute of the Testimony of the Church, have no more Authority than Esop's Fables*: Which Words Cardinal *Hofius*, writing against *Brentius*, avers as containing a true and sound Doctrine; Bayle * the Jesuit speaks very much to the same Purpose: Stapleton Professor of Divinity at Donay, said over and over again**, *that, the Scripture considered in it self, is not so much the Rule of Faith, as the Faith of the Church is the Rule of the Scriptures themselves*. In the Council held at Rome by Gregory VII. it was determin'd, that † *no Chapter and no Book should be received as Canonical, without the Pope's Authority*; so that, if his Holiness was ever pleased to declare, that there is no Word of God, we should believe it; and if He does it not, God surely stands highly obliged to him for his Complaisance. If any of my Readers has the Curiosity to consult ‡ *Peter du Moulin*, from whom I have borrowed these Testimonies, he will be surpriz'd to see, how warm and industrious the most celebrated Romish Writers have shewed themselves in pulling down the Credit of the Scriptures, and in raising upon their Ruins the Authority of the Church; In which they followed the Example, given them by the Fathers ¶ of Trent, who willingly suffered the Credit of the Scrip-

¶ Jurieu, *Préjugés légitimes contre le Papisme*, Part ii. ch. vii. pag. 104.

* Catechisme de Controverse, Question 12. de l'Ecriture.

** De Author. Script. lib. ii. cap. ii.

† Baron. Annal. Anno 1076.

‡ Traité du Juge des Controver. pag. 19 — 32.

¶ See the Debate occasioned by the Motion of Vincent Lunelle, in the History of the Council of Trent, by Fra Paolo, translated by Amelot, pag. 138, ad Annum 1546.

tures to be brought into Question, and tossed to and fro between litigious Men, provided their Church's Infallibility, that most unwarrantable Prerogative, was allowed, and not at all inquired into. Two Vouchers more I may quote of a later Date; Every body knows, that the *Jansenists* have signalized themselves in extolling the Excellency of the Holy Scriptures; and yet, one of their chief Champions, Mr. *Arnaud* himself, has advanced in his * *Apology for the Catholics*, that it were a mere Folly, a Folly clearer than broad Day-light, to undertake to prove from the Scripture itself, that the Gospels of St. Matthew and of St. Mark, the Books of Kings and Chronicles were written by Inspired Men. The Author of the Book intitled, *Sure footing in Christianity*, affirms, That † it cannot be made evident to the Vulgar, that Scripture was written by Men divinely inspired, so that we have only the Warrant of the Church, that it was so. Egregious Disciples of Christ! They profess to reverence him as a Master sent from God, and yet they pretend that his Authority over them depends ultimately upon their good Will; and has no better Ground, than that of a Writer of Fables: They build all their Hopes on his Doctrine contained in our Sacred Volumes, and they maintain, that those Volumes cannot be proved to be Divine! But (God be thanked!) they have a better Right to Men's Obedience, than any, which they could receive from the Patronage of Rome; should that Communion sink into nothing, the Scriptures would maintain their Ground; and the lower it is brought, with greater Sway will they rule.

Confutation of the 1st Principle.

It is affirmed, that they cannot be proved to come from God: What? Do they bear no Character of Divinity? Is there none in the excellent Doctrine which they deliver, no not in Christ's Sermon upon the Mount? None in those efficacious Motives they offer to a Holy Life; None in the glorious Promises and the dreadful Threatnings of the Gospel; None in the very Miracles and Prophecies of our Saviour and his Apostles; None in the rapid Conversion of the whole World, which they brought about; None

* *Apologie pour les Catholiques*, citée dans l'*Esprit de Mr. Arnaud*, Part i. *Observat.* v. p. 162.

† Appendix 4. pag. 13. quoted by *Tillotson*, *Rules of Faith*, Part ii. Sect. iii.

in the lasting Effects of their Preaching ; is there no Character of Divinity in all this ? The Reverend Leaders of the Church of *Rome* cannot discern a single one ; But, surely, they are either very dim-sighted, or hard to be persuaded. What Grounds therefore do they go upon, to receive the Scriptures as Divine ? Do they do it out of Courtesy and because they please ? What strange Medley of Incredulity and Credulity in the same Head ?

II. If the Holy Scriptures have no Stamp of Divinity imprinted upon them, I would fain know, whether, when the Church of *Rome* declareth them to come from God, she conveys into them some Characters of Divinity they had not before ; If she does, what are they ? If she does not, they must remain such as they were, destitute of all Authority ; Except that Church can make a thing more excellent than it was, without procuring any the least Alteration in its Nature and Properties ; which is more, we may presume, than God himself can do.

III. If the Scriptures have no Authority of their own, undoubtedly they can confer none at all ; From whence therefore have the Romanists fetched their Titles to Infallibility ? Hath Heaven favoured them with some peculiar Diploma secretly conveyed to them ? For our Conversion's sake, let them shew it. Shall we admit of the Miracles which they boast of, as sufficient Credentials ? But, were they as Genuine as they are Fictitious, why should we grant their Infallibility to be well established by them, since they will not allow the Scripture-Miracles to be a Proof of the Divinity of our Sacred Books ? Shall they take Advantage of any Declaration contained in them, as made in their behalf ? But then, if they will have those *Letters of Nobility* to serve their Turn, let them not tear them to Pieces, or bring them under Discredit beforehand ; otherwise, they will be reduced to this unaccountable Extremity (which is truly their case) to prove their Authority from the Scripture, and the Authority of the Scripture from their own, than which nothing can be more absurd ; From whence it follows, that, if Infallibility was promised in the Scripture to any particular Church, it could not be ascertained by the Principles of the *Romanists* ; whereas it could, by those of the Protestants ; and consequently, that, to turn Papist with any Colour of Reason, one must begin by being in good Measure a Protestant.

IV But

IV. But it were a Trifle, if their Pretensions only were sunk by their very Principles; the worst of all is, that Christianity itself is undone by them; For, if it cannot be made out, that the Monuments, on which it relies intirely, are of a divine Original; it can by no means be demonstrated, that Christianity is a divine Revelation; at least, no Man, that does not acknowledge the pretended Authority of the Church of Rome, can be made sensible it is so; Consequently, no Heathen, no Jew can with any Shadow of Reason be persuaded to embrace it as such; for, why should they surrender to Proofs taken out of a Book, destitute itself of all Authority, which its Abettors trample under Foot? Such are the monstrous Inconsistencies and Absurdities arising from this Principle of the Romanists, that *the Holy Scriptures are indebted, not to themselves, but to the Church, for the Authority they are clothed with*; it implies no less than the utter Ruin and total Overthrow of the Christian Religion.

But were the Holy Scriptures allowed to have some Authority essentially belonging to them, they would in good Measure lose it by another Principle of the Romanists, *The Scriptures namely, that They are an imperfect Rule of Faith, and do not teach every thing, that is to be believed and practised in order to Salvation.* This Article stands expressly determin'd in the Decrees of the Council of Trent, and in the Catechism compos'd by the Orders of that Assembly; It is declared there, that *the unwritten Traditions* joined with the Scriptures, contain the compleat Body of the Christian Doctrine, and ** ought to be received and honoured with equal pious Affection and Reverence.* Bellarmine says positively, that the Scriptures are not *† an intire*, but only a *partial Rule of Faith*, and that, *‡ without the Traditions, they are neither simply necessary nor sufficient.* Gregory de Valence makes it the Title of a Chapter, that *|| the Scripture is not a sufficient Rule of Faith, because it does not contain every thing*: Well may the Romanists charge the Holy Scriptures.

* Council of Trent, Sess. iv.

† Lib. iv. de verbo non scripto, cap. 12.

‡ Ibid. cap. 4.

|| *Analys. Fid. lib. iv. c. 3.* quoted by du Moulin, *Trait. du Juge des Controverses*, pag. 28.

with Imperfection, if all the particular Doctrines and Practices, which they have tacked to Religion, necessarily belong to it; seeing they can never support them by any Declaration from thence. But here lies the grand Point between Them and Us; We think they are no Part of Christianity, because not mentioned in our Sacred Books; and They think they are, tho' not taught in them: Which of these two Opinions does more Honour to God and his Laws, any unprejudiced Man will easily determine.

Confutation of the 2d Principle.

I. Is it not far more agreeable to the Wisdom and Goodness of God, since he was pleased to reveal to his Creatures the true Way to Happiness, that he should grant them a perfect Discovery of it, rather than a partial and scanty One; and should convey it to them by one sure Channel, than pitch upon two different Ways; a safe one, that of *Writing*; the other, exceedingly uncertain and fallacious, that of *Oral Tradition*; and that this last is such, the incomparable *Tillotson* has * proved beyond Demonstration.

II. It would be more surprising still, if God, having revealed to us but a Part of his Will, had not expressly told us, where and from whom we could securely learn the rest; if he had not advised us, for Instance, to apply our selves to the Church, and even to the Church of *Rome*, as the only Depositary of perfect Knowledge; His Silence about a Point of such an Importance, would be indeed an unaccountable Omission in the Holy Scriptures.

III. But why should we surmise, that our gracious God has been short in furnishing us with all the necessary Means of Salvation, seeing the Holy Men, whom he commissioned *Mat. xx. 27* for that very Purpose, assure the Christians, that *they have not shunned to declare unto them all the Counsel of God*; *2 Tim. iii. 16, 17.* that *all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.* Is this the Description of an imperfect Revelation? And if all this is to be found in the Holy Scripture, what can we possibly desire more?

IV. St. Paul declareth in the most pregnant Terms, that *Gal. i. 8, 9.* if any Man, if He himself, if an Angel from Heaven should

* In his Treatise concerning the Rule of Faith.

preach unto us any other Gospel, than that, which he had preached, he should be accursed. But this Command cannot well be reconcil'd with these Words of Salmeron, * *The Doctrine of Faith admits of Additions in Things Essential*; nor with the Behaviour of Leo X. who in his Bull, called *Exurge*, pronounceth Anathema against Luther, because he had said, amongst other things, that, *certainly it was not in the Power of the Church or of the Pope to make Articles of Faith*. Some other such Passages the Reader will meet with in *Peter du Moulin's* † Works, out of which these have been taken. And now, who can forbear being scandalized at the unexampled rashness of these Men, who assume to themselves to be *God's Counsellors*. As if Salvation was their own, they pretend in a manner to offer it upon their own Terms; or, as if it was too easy to come at, they make the way to it more rugged and difficult, by multiplying the Conditions, that were expressly appointed for its Attainment; whereas, if it had been promised upon the Performance of one single Article, surely, no more should be accounted necessary.

Rom. xi.
34.

But further, were the Scriptures as full, as possible, in setting before us the great Lines of all our Duties, that would be but of very little service, because *their Instructions are surrounded with so thick a Mist, that no Lay-man's Eyes can see thro' it*; Whenever the *Romish Doctors* set about this Topick, they dwell so long upon it, they swell their Exaggerations to that Degree, that one would be apt to think, that our Sacred Oracles are as obscure as those of *Delphos*; that under every Word there lies a Snake; and that an illiterate Man cannot presume to put any Sense upon them, without exposing himself to an eminent Danger of falling into some gross Error or damnable Heresy, except, according to the Order of the Council of *Trent*, he takes along with him the Fathers and Tradition for his faithful Guides.

We readily grant, that our Holy Books are not clear every where, nor for every sort of Persons, howsoever qualified or disposed they be. We grant, there are in

* Tom. xiii. Disput. vi. Part. iii.

† His Treat. du Juge des Controver. p. 19—32. and Treat. des Traditions, ch. v. p. 32—43.

them many Places, which not only the ignorant Laity, but even the acutest Criticks will perhaps never thoroughly understand; But withal we affirm,

Confutation of it.

I. That most of those Places, if not all, that are dark to us, might be very clear to those, who lived in the Times of the Holy Pen-Men; and that the Difficulty which we meet with now-a-days, to find out their *true* Meaning, ariseth from Causes which are no ways prejudicial to their native Clearness; as it is agreed among the most judicious Commentators of all Communions.

II. That the Fundamental Truths, and the Essential Duties of Religion, are so clearly taught in our Sacred Writings, so often repeated and inculcated, that any Man of common Sense, if he be of a teachable and pious Disposition, will infallibly come to as full and certain Knowledge of them, as is required of him in order to his Salvation. The Lines, in which they are drawn, shine with so much Brightness, that they seem to be written with the Rays of the Sun.

III. We make bold to say, there is no capital Doctrine, but is delivered in the Holy Writ, with greater Plainness, and in Words more levelled to the meanest Capacities, than they are in the Decrees and Canons of the Church of Rome.

IV. To maintain the contrary, is to reflect upon God himself the Author of the Holy Scriptures; for, either he *could not* make us a full and clear Revelation of our Duties, or he *would not*; The Romanists cannot say the first, without imputing to the most perfect Being an Imperfection, which they think themselves free from, seeing they set up for the clearest Heads and the best Teachers in matters of Religion; To say, that, *tho' he could, yet he would not*, were to represent the most amiable of Beings, like that wicked Roman Emperor, who, when he published any new Laws, took care, they should be written in so minute Characters, and the Brass Tables, on which they were engraven, hung so high, that no Body could read them, in order that he might have an Opportunity to punish the Infringers.

V. The Romanists cannot profess such a Doctrine, without giving the Lye to the Holy Writers, who affirm, that, *the Testimony of the Lord is sure, making wise the Simple, that it enlightens the Eyes*; that, *God's Word is a Lamp*.

Psal. xix.

7. 8.

Psal.

cxix. 105.

Lamp unto our Feet, and a Light unto our Path; And, it is much to be feared, that the Gospel is so much hid to them, 2 Cor. iv. only, because the God of this World has blinded their Mind; 3, 4. because Mammon has persuaded them, that the spreading of such an Opinion, would be to them an inexhaustible Fund of worldly Grandeur and Riches.

VI. I could shew it contradicted by numberless Passages out of the Fathers of the best and purest Ages of Christianity, did not I chuse to omit them, either because they are well known, or to be met with every where in Writers on this Subject, as well as for brevity sake.

But how much soever I aim at Brevity, yet, I cannot *Contra-* help placing here an Observation, which, at first sight, *dictation of* may appear very odd, and which nevertheless I take to be *the Roma-* well grounded. The Church of Rome cannot be said to *nists in this* be lavish of the Praises, which she bestows on the Holy *respect.* Scriptures; and yet, it seems, that, in some Circumstances, she pays them greater Compliments, than Her Principles allow Her to do: The Council of Trent declareth, that, *the Traditions and the Scriptures* being the two Parts, that constitute and compleat the Word of God, *ought to be received * and honoured with an equal pious Affection and Reverence.* But why so? For Tradition, having, as they at other times contend, the Advantage of the Scriptures in point of *clearness, fulness and certainty,* is upon these Accounts intitled to a larger share of Respect than they are. This Inconsistency of theirs will be the more palpable, if we consider, First, How greatly they magnify Tradition, how much they revile the Scriptures: Salmeron declareth, that, *Scripture † rather commends Tradition, than Tradition does the Scripture,* and consequently, that *Tradition is much more necessary; that, this is needful to clear many doubts, which are not explained in the Holy Writ.* Cardinal Baronius ‡ says, that, *Traditions are more excellent than the Scriptures, because the Scriptures cannot subsist, if they are not confirmed by Tradition, whereas Traditions stand firm and unshaken, without the Holy Scriptures.* Peter du Moulin * quotes a world of Passages to

* Sessio iv. † Tom. xiii. Part.iii. Disput. 8. ‡ Annal. Tom. i. quoted by Jurieu, *Préjugés légitimes contre le Papisme*, Part ii. ch. vii. p. 101. * Treatise concerning Traditions, ch. vii. p. 55—79.

this same purpose; Secondly, The *Romish* Doctors are so constant in commending Tradition, that they never say any thing, that may derogate from it; whereas, for one good Word, which they give now and then to the Holy Scriptures (rather, it seems, out of Formality, than out of a deep and sincere Respect) they utter thousands, and those very harsh ones, to their Disparagement; as I shall have further occasion to shew under the following Head.

III. *The Romanists speak of the Holy Scriptures with the utmost Contempt.*

And here indeed the *Romish* Doctors are copious beyond Imagination, industrious in finding out new Expressions of Contumely and Spight; They fall upon the Scriptures tooth and nail, as Beasts of Prey upon an harmless Lamb, and with the utmost Rage and Fury tear it to Pieces; Let us but take a short Survey of their unmerciful Temper.

I. In all well regulated Societies there is so much Respect paid to the Laws, on which their Constitution and Preservation depends, as to have all the publick and private Controversies determined by them; But tho' it is agreed on all Hands, that the Christian Commonwealth is founded on the Scriptures, yet, the Divines of *Rome* avoid, as much as they can, to have the Matters in debate tried by them. In the Council of *Trent*, the *Italian* Doctors opposed with all their might that way of Proceeding, as one, * *that had been found to be of little Efficacy and Service; and which would give all the Advantage to the Lutherans in their present Debates*; *Richard du Mans* declared in that Synod that, † *the Schoolmen had so well cleared the Matters of Faith, that they were no more to be learnt from the Holy Scriptures*; *Mr. Rushworth* is of Opinion that, ‡ *the Catholick shou'd never undertake to convince his Adversary out of the Scripture, because this were to strengthen his Opponent in his own Ground and Principle, viz. that all is to be proved out of Scripture, which, he tells us immediately after,*

* *Fra Paolo, Hist. du Conc. de Trente, Sess. xii. Liv. iv. p. 304. de la Version d'Amelot, Edit. d'Amsterdam 1686.* † *Id. Ibid. Sess. v. Liv. ii p. 145.* ‡ 2 *Dialog. Sect. 14. quoted by Tillotson, Rule of Faith, Part iv. Sect. 1.*

is no more fit to convince, *than a Beetle is to cut withal.* The Jansenists affirm, that, to * pretend to instruct Men in the Faith from the Scripture, is a way notoriously ridiculous and impossible, † exceedingly long and tedious, attended with § insuperable Obstacles and Difficulties; so that God cannot possibly have pitched upon it as a means of Salvation.

II. This is bad enough, but very moderate in Comparison of what follows; The Author of *The sure footing in Christianity*, says, that, Scriptures are no more, † but Ink variously figured in a Book; He calls them unsensed Characters, * waxen-natured Words, not yet sensed, nor having any certain Interpreter, but fit to be plaid upon diversly by quirks of Wit, that is apt to blunder and confound, but to clear little or nothing: That, every silly and upstart † Heresy fathers itself upon them. Costerus the Jesuit calls them a dead letter, † that suffers itself to be wrested and bent to all manner of wrong meanings; A Scabbard, that admits of all sorts of Swords, tho' they be made of Steel, Lead or Wood: Some others have honoured them with the glorious Epithets of a killing Letter, a mute Rule, a dumb Judge, a stumbling-block by a * secret Judgment of God laid in the way of Fools, that, those, who would rest upon it alone, might stumble at it and fall into Error: A waxen thing, that has a waxen Nose; in which last Expressions Pamelius † finds an agreeable and elegant Metaphor, because the Scriptures will yield and bend all manner of ways; it being as easy (and even easier) to wrest them and prove from them profane and impious things, as out of Feet, Half-Feet, or Half-Verses in Virgil, to compose Wedding-Songs, or any thing else.

III. The Scriptures, according to the Romanists, are not only a despicable Book, but one of the worst and

* *Préjugés légitimes contre les Calvinistes*, ch. xiv. p. 251.

Edit. de Bruxelles 1683. † Pag. 232. § Pag. 262.

† Appendix 4th. p. 319.

* Ibid. p. 63. quoted by Tillot.

Rule of Faith, Part i. Sect. 2.

† Page 40.

† In his *Enchiridium*, ch. 1. quoted by Du Moulin, *Trait. de Juge des Controverses*, p. 25.

* Gregory de Valencia, *Anal. Fid.*

Liv. iv. cap. 4. quoted by Du Moulin, Ibid. p. 29.

† In His Annotations on the 39 ch. of *Tertullian's Prescriptions*, quoted by Du Moulin Ibid. p. 31, 32.

most dangerous; *They are † more apt to raise Debates, than to compose them, a Field open for contentious People; a two-handed Sword; some, for having meddled with them, have turned Atheists.* The Bishops met at Bononia, represented to Julius III^d, that, *in short the † Bible was the Book, which above all others had raised those Tempests and Whirlwinds, which they were almost carried away with.*

IV. The Natural inference from all this (if true) is undoubtedly, that the best Service, one could do to the Christian World, would be, to destroy such a dangerous Weapon, as the Bible, or at least, to have it put out of the way. And this was publickly agreed to in the very Council of Trent by Antony Mariner, who said, that, * *the Church had been very perfect before any of the Apostles had written, and that it would have wanted for nothing, if nothing had been written;* Bayle the Jesuit in the † *Controversial Catechism*, he composed and published by the Order of the Archbishop of Bourdeaux, says, that, *even now-a-days the Church might well subsist and be preserved without the Scripture;* William Lindanus, that, † *provided Tradition remains whole and intire, tho' the Scriptures were lost, burnt or annihilated, the Doctrine wou'd suffer no detriment;* John le Fevre, Vicar of the Bishop of Constance, that, * *we could do very well, without the Old and New Testament, and live very peaceably without the Gospel;* And another † went so far, as to say, that, *If St. Paul's Epistles were in no body else's Hands but his own, he would burn them, because they were good for nothing else but to raise Disputes.* If so, surely God is much to blame, that He sent his own Son into the World, to preach a Doctrine, that was so little worth hearing; He intended to save Mankind, and He has undone it; For a Wise Being he pitched upon very wrong Measures: Why therefore do

† *Pierre Charron, 3eme Verité, quoted by Du Moul. Ibid. p. 26, 27.* † Quoted by Tillot. Vol. I. Sermon. xxx.

* *Fra Paolo Hist. du Conc. de Trente, Sess. iii. Liv. ii. p. 139.*

† *Catechisme des Controverses, quoted by Jurieu, Préjugés légitimes contre le Papisme, Part II. ch. vii. p. 97.* † *Lib. de Optimo genere interpretand. in Præf. quoted by Jurieu, Ibid.*

* Quoted by the same, Ibid. p. 98. † Quoted by the same, Ibid.

the *Romanists* themselves compass Sea and Land to make *Matth.*
Profelytes to the Gospel? With what Face can they pre- xxiii. 15:
tend to impose upon whole Nations, dark, imperfect
Laws, destitute of all intrinsick Authority; such, as a
petty Court of Judicature would be ashamed to govern
itself by? How can they answer for their Behaviour to
God whom they blaspheme, to Men whom they wrong,
to their Consciences which they oppose? *O! tell it not in 2 Samuel*
Gath, publish it not in the Streets of Askelon, there is a i. 20.
mong Christians a Sect, that shews the utmost Contempt
for those very Books, which are the only Ground of their
Faith and Hopes; that call the *Living Oracles of God a*
dead, a killing Letter; that forbid the Reading of them,
as being highly dangerous; *Tell it not, publish it not; lest*
the Turks rejoice, lest the Uncircumcised, lest the Heathens
triumph; Or if you cannot intirely conceal it, say they are
Papists, Romanists. And let them not complain, that we
charge their whole Church with the extravagant Impieties of
some of their Members; Did they abhor them, as they should,
they would never have suffered them to be spoken in such
an Assembly as that of *Trent*, to be publickly Printed;
They would have censured their Authors, branded their
Books with Infamy; Their inactivity in this Respect, can-
not but be taken for a tacit Approbation, or an horrible
Connivance; Besides, as these shocking Assertions follow
naturally from Principles generally acknowledged and
maintained amongst them, they are justly accountable for
them.

IV. *The Romanists don't scruple to make De- crees diametrically opposite to the acknowledged Decisions of the Holy Scriptures.*

Suppose, that in the Church of *Rome*, they entertained
the highest Value for, and spoke with the most profound
Respect of the Holy Scriptures, would Christianity be much
the better, if, notwithstanding all that outward formal Re-
gard, they thought themselves at liberty to lay aside the
clearest and most expresse Decisions of Scriptures, and to
make quite contrary ones? No certainly.

I. But

I. But, that they arrogate to themselves this enormous Privilege, appears from the Declaration of Innocent III. * *According to the fulness of our Power we may dispense with what is right and above what is right; which the Glossa confirms in these Terms, He (the Pope) dispenseth against the Apostle. Item, against the Old Testament. Item, in matter of Vows and Oaths; The same is affirmed in the Glossa* * on the Canon, *Lector.* And Cardinal Bellarmine † writing against Barcklay has these Words; *The Pope dispenseth with the Vows and Oaths, which, according to God's Commands, ought to be performed, and the accomplishing of which is of a Divine Right; Yet, to soften the Harshness of so crude an Assertion, he adds, He dispenseth, not, that He is himself above the Law of God, but, because He interprets, or declareth, that it is God's Will, that, in such or such a Case the Oath or Vow should be loosed, i. e. that such or such a Man be not bound to perform either of them; Which sets the Pope at full Liberty to prohibit or command what He pleaseth, against the plain Injunctions of God, as if he had a peculiar Revelation from Heaven, that, the supreme Law-giver, in a particular supposed Case, had altered his general Mind; And consequently impowers him, to turn upside down all Religion, and to make Virtue Vice, and Vice Virtue.*

II. But how absurd and boundless soever this Theory be, their Practice is perfectly agreeable to it; I shall bring some few Instances out of many.

I. The Sacredness of an Oath hath been at all times acknowledged: The Heathens themselves look'd upon it, as the strongest Tye, that a Man could bind himself with; Hence it is, that God has expressed the greatest Abhorrence against, and poured the severest Judgments upon those, that made bold to break it; Perjury being a Sin, that is equally against both Tables of the Law: To be convinced of it, let any Man cast his Eyes upon those thundering Words of God himself; that are contained in

* *Decret. de Concess. Præbend. Ti. 8. C. Proposuit*, quoted by Du Moulin, *Trait. des Traditions*, ch. vi. p. 46. 47.

* *Distinction 34 of the Roman Decree*, quoted by the same, *Trai. du Juge des Controv.* p. 38. † Quoted by the same *Ibid.* p. 47, 48.

Ezekiel's Prophecy : *Shall he break the Covenant, and be Chap. delivered? As I live, says the Lord God, surely in the place xvii. 15— where the King dwelleth that made him King, whose Oath 20. he despised, and whose Covenant he brake, even with him, in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty Army --- make for him in the War --- seeing he despised the Oath by breaking the Covenant (when so, he had given his Hand) and hath done all these things, he shall not escape. Therefore thus saith the Lord God, as I live, surely mine Oath that he has despised, and my Covenant that he has broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And yet, the Popes have many times absolved Subjects from the Oath of Allegiance, which they had to their lawful Sovereign. The insulting manner, in which Pandulphe and Durand, sent † into these Kingdoms by Innocent III, excommunicated King John in the Year 1212, and exhorted all his Subjects to revolt, and to take up Arms against him, is such an Instance of the Court of Rome's unparallell'd Boldness, as no true Englishman ought ever to forget.*

II. Marriage is a Contract, which the Scripture has declared indissoluble; *what God has joined together, let no Man put asunder, says our Saviour; and it is much more so, in the Principles of the Romanists, because, tho' against Reason, they have made it a Sacrament; And yet, the Popes do not scruple to annul the most lawful ones: Boniface IX (I borrow the very Words of Gobelin Person, Dean of Bilseld, in his Universal Chronicle) dispensed not * only against the Apostle, but even against the Gospel it self; For he granted leave to Ladislas, King of Sicily or Naples, to put away his lawful Wife, with whom he had lived many Years, and to marry another.*

III. Another express Law of God to the Jews was this, and it is founded on the purest Notions of Equity and Justice, *If a Man come presumptuously upon his Neighbour, to slay him with guile, thou shalt take him from my Altar, that he*

Matth.
xix. 6.

Exod. xxi.

14.

† Le Clerc, Biblioth. Univers. tom. xi. art. ix. p. 419 — 423.

* Le Clerc, Biblioth. Univers. tom. xi. art. i. p. 20.

may die; But it is well known, that at *Rome* itself, under the very Eyes of His Holiness, if a Man, that has been guilty of the most treacherous Murder, or of any Crime of the deepest Dye, can but make his Escape into a Church, there he will find the safest Sanctuary; Ecclesiastical Immunities will not suffer him to be dragged from thence to Justice.

IV. Nothing can be clearer, than, that Christ instituted the Sacrament of the Holy Supper under both Kinds of Bread and Wine; that the Primitive Church and the Christians in after-ages, kept close to the Words of the Institution; all this is freely own'd and acknowledged by the Councils † of *Constance* and ‡ of *Trent*; And yet, they could find in their Hearts, to assert, *they had good reasons*, to cut off the Laity, and even, the Priests not officiating, from the privilege of receiving the Cup; thereby accusing our Saviour of the highest Imprudence and want of Foresight; They had the assurance to declare all those to be *Obstinate*, who should presume, to claim a right to the partaking of a perfect Sacrament; and to thunder an Anathema and severe Punishment against them, if they persisted to think themselves indispensably bound to obey their Master's express Commands.

And now, can any greater and more publick Contempt be expressed for any Statute-Book, than to pronounce against its express Words, against its plain, iterated and known Decisions; than to think, that they want to be limited, extended or altered, according to the Exigencies of Circumstances; and that, sometimes they ought not to be minded at all? Would any worldly King be pleased, if Magistrates appointed by Him, had no more regard for His Constitutions? Would he take them to be faithful to their Trust? And, what Opinion can the Monarch of Heaven and Earth entertain of the Heads of the *Roman* Church, who take those Liberties with his Oracles, which they would scruple to take with the Rescripts and Commands of their Prince, tho' he were a petty one?

† Sess. xiv. *Carranza, Summa Conciliorum*, p. 833, 834.

‡ Sess. xxi.

V. *The Romanists shamefully corrupt and falsify the Holy Scriptures, to serve their private Views.*

And yet, notwithstanding all these Steps, taken to lock up the Holy Scriptures from the Vulgar, and to divest them of all possible Authority, the Governors in the Church of Rome might well be afraid, that some generous *Bereans*, some stout Assertors of Christian Privileges, would not suffer patiently, their Heavenly Father's Will, to be snatched out of their Hands, or intirely discredited; They might be apprehensive, that many would chuse to be informed with their own Eyes of its Contents; which if ever they did, Farewel Popery; Therefore, as profitable and cheating Errors are near a-kin, and never dwell far asunder, it was resolved, to corrupt the great Standard of the Christian Faith; to slip into the Holy Scriptures (and that in exprefs Words) such Doctrines, as were intirely foreign to them, but strongly contended for in the *Romish* Church; hoping, that many of the common People, if not all, might be prevailed upon by this unfair Method to admit of them; And as for those, who should remain stubborn, *Inquisition* and *Gallies*, those Cogent and Irresistible Arguments were thought of, as the properest way to compel them to come in; How these have been managed *Luke xiv.* It is not my business at present to shew, I am only concerned to lay before my Reader's Eyes some pregnant Instances of enormous Insertions and Cheats, of late made use of, to seduce Protestants into the belief of the *Romish* Tenets. Numberless indeed they have been, *which if they John xxi. should be written every one, I suppose that even the World 25. itself could not contain the Books that should be written.* But to bring the Matter within a narrow Compass, I shall confine my self to some *French* and *English* Versions of the New Testament, that were published within the last and this Century; more particularly to two *French* ones, as the most notoriously and most shamefully interpolated of any, that, for ought I know, ever appeared since the beginning of Christianity.

The Version Printed

The *French* Translation of the New Testament, which, at Bour- in point of Corruption, richly deserves to be preferred to *deaux in,* all 1686.

all the others, which I have met with, was Printed at *Bourdeaux* in the Year 1686, with the Approbation of two * Divines, and the Permission of *Lewis d'Anglure de Bourlemont*, then Archbishop of that See; Who were the † Authors of it, is not well known: But it is plain, their grand Aim was, to draw, at any rate, into the Communion of *Rome* the ignorant and unwary Readers; Nay it cannot be doubted, but it was chiefly designed to pervert from their Faith the *French* Protestants, against whom the fiercest Persecution had broken out the Year before, by the * Repeal of the famous, and in it self irrevocable, Edict of *Nantes*. Many *Refugees* in this Kingdom can aver, that, after their own Bibles and other Books of Devotion, had been violently taken from them, they had this Version delivered to them in their stead, and were ordered to peruse it carefully. This I mention the more willingly, because some *Roman* Catholicks have taken pains to persuade the World, it had never been extant. Two † Jesuits had the Assurance to tell His Excellency, the Baron *Hop*, then Ambassador from the States-General at *Paris*, it was a mere Forgery, contrived by the Protestants, to make the Catholicks odious; * But, that wise Minister, who, while He was in Power, shewed himself upon all occasions a zealous Patron of the Oppressed Reformed, was not a Man to be shaken in his Opinion by a Jesuitical Assertion; He inquired more strictly into the Matter, got a Copy of the said Version, and the next time, the same Gentlemen came to visit Him, He convinced them of their Falshood by an unexceptionable Argument, and shewed them the Book itself; I did not hear they pleaded, that

* *Lopez* Prebend of the Cathedral Church, and *Germain* a *Carmelitan* Monk. † I have heard, that many People had a Hand in it. Tho' I know nothing of it with certainty, yet I thought this was a sufficient ground for me, to speak of the Authors of this Version in the plural Number, and that the rather, because I named no body. * It happen'd *October* the 11th 1685.

† This *Anecdote* I have from the Reverend Mt. *Guitten*, who was then Chaplain to his Excellency. * And yet, sometime after, another Jesuit endeavour'd to get out of my Hands the Copy I had of this Version; at the same time assuring me, that it was one of the best, that had been made of the New Testament.

the

the Testimony of the Senses was not to be depended upon; Very likely they did not think of that Systematical Evasion, or they durst not resort to it.

Another Version, pretty near as bad, was published at *The Version Rouen*, first in 1702, and then in 1703, by *M. A. Girodon, of Rouen*, a Royal Missionary, with many Approbations; In the latter Edition, which I have, there is also the *King's Permission* for the Printing of it.

Besides these two Translations, I shall take into Consideration, those that were published by the Divines of * *Louvain*; by Mess. † *de Port Royal at Mons*; by *Amelette* ‡ one of the Fathers of the Oratory; by Father * *Simon*, and some others; and particularly, two *English* ones, the first, published by † the Divines of *Rheims*, and the last, by Dr. *W.* Professor of Divinity at *Douay* in 1733; And as I go along, I shall take care to inform my Reader, how far these Translations agree with that of *Bourdeaux*, in adulterating the Texts of Scripture, which relate to the Matters controverted between us and the Church of *Rome*.

Two Reflections I shall place here concerning the *English* Translators.

I. Their Versions, generally speaking, are much fairer, *Two Re-* than some of the *French* ones, I have mentioned; and I *fections* don't see, why we should scruple to have our Controversies decided by them. They themselves seem to have been *concerning* sensible, that, remaining naked they would not serve their turn; Therefore, they have tacked to them Annotations *the Versi-* that would: But, in them they commonly beg the Question, endeavour to prove their particular Tenets, rather *ons made* from what the Scripture does not say, than from what it *by the* says expressly; and suppose, that to have been the constant *English* Doctrine of the Church from the Apostles's time down to *Catholick* our own, which is, not only unwarrantable from the *Divines* Primitive Fathers, but clearly contradicted by them; Besides, whether they disprove the Opinions of the Protestants, or assert their own, they do it with Expressions most virulent, and intirely unbecoming the Performance they appear in; Doctor *W.* indeed shews a greater Moderation than the

* Edit. of *Rouen* 1608. † Edit. of 1673. ‡ Edit. of 1688 *Paris*. * Edit. of *Trevoix* 1702. † Edit. of 1633: Divines
E 2

Divines of *Rheims*; which may be owing, not to the Religion he strives to propagate; but either to his milder Temper, or to his Prudence, or to the politer Age he lives in.

II. But there is an Unfairness of his, which I cannot well suffer to pass unobserved; In the very Title of his Translation, he promiseth to give an account of the chief Differences betwixt the Text of the ancient Latin Version, (from which he translates) and the Greek in the Printed Editions and Manuscripts: But He is not as good as his Word; and one sees clearly why; For whenever the Latin Version seemingly favours some peculiar Opinion of his Church, tho' in those very Passages it differs from the common Greek, and from the MSS, yet, very often, he says nothing of that Difference, and gives the Readings of his Vulgate, as if they were not contradicted at all: For instance, he translates according to this Version, *Jacob worshipped the top of his Rod*; He could not be ignorant, that the Greek of the New Testament, and even the LXX, read, *worshipped on the top of his Rod*; But, had he hinted at this Difference, the most stupid Catholick would have evidently perceived, that, the Worship paid to Images, Relicks, or any other such Trinkets, could not be countenanced from this Place.

Hebr. xi.
21.

1 Cor.
vi. 20.

He renders, *Glorify then and bear God in your Body*; A Reader more imprudent than Father *Amelotte*, might infer from thence, that the real Body of our Saviour is truly received by the Communicants in the Lord's Supper; therefore Dr. *W.* would not tell him that he had no sure title to this Prerogative of being a *God-bearer*; seeing the Printed Greek differ quite from the Vulgate, having these Words, *Glorify God in your Body and in your Spirit, which are God's.*

Ephes. v.
32.

He translates, *This Sacrament is great*, as it is in the Vulgate; He has indeed in his Note, *This Sacrament, or Mystery*; but why does he not say, that the Greek reads *Mystery*, and not *Sacrament*? Why, because the Proof fetched from this Passage, to shew, that *Marriage is a Sacrament*, would have appeared intirely frivolous; He has been guilty of the same Omission on *Luke xii. 35. xxii. 20. John vi. 41. 1 Tim. iii. 16. 2 Tim. iii. 16. 1 John v. 17.* Which shews that he is not so fair a Dealer, as might be wished.

This

This is not the only Reason he has given us to find Fault with Him; I shall now and then meet him again in my way; At present, I take my leave of Him, to return to the Translators of *Bourdeaux*, who will furnish me with the most flagrant Falsifications that can be imagined; But before I lay them open, I think it proper to Premise some few Considerations.

I. The first will regard the very Title of their Version; *General Observations on the New Testament of our Lord Jesus Christ, translated from the Latin into French by the Divines of Louvain*; The Version of *Louvain* was very well known, French and so far valued among the Protestants, that the learned Romish Mr. *Drelincourt*, in a little Book, he intituled, *Epitome of Controversies*, confuted every one of the Romish Doctrines, by quoting the Texts of Scripture, such as they stand translated in it; Therefore, these Gentlemen thinking a New Edition of the same would not be mistrusted by Protestants, they endeavoured to impose upon them their New Version for that Old one; Which was a mere Bait, to catch them unawares: Such good effects were expected from this base Trick, that Mr. *Giroudon* did not scruple to make use of it, to get credit to his own Translation; But, how these Authors could have Confidence enough, and Conscience little enough, as to use it, is hard to conceive; For they put it in the power of any Plowman, if he could but read, to convince them of the grossest Cheat; He had nothing else to do, but to compare their Versions with that of *Louvain*, and he would have found such a wide Difference between them, that, if theirs is to be relied on, that of *Louvain* must be intirely discarded; seeing in this, a great many Passages are so rendered, as to support the Protestant Doctrines, and to overthrow the Romish ones; which, in theirs, are as plain as can be for the Romish Hypotheses, and against those of their Opposers; So that, a double Cheat runs thro' the whole Body of the Translations of *Bourdeaux* and of *Rouen*; First, they are not agreeable to the *Greek*, nor even to the *Latin* Version declared Authentick by the Council of *Trent*; Secondly, they differ essentially from that of *Louvain*, which they pretend to have exactly transcribed.

* *L'abregé des Controverses*, imp. à Geneve l'an 1676.

II. Those conspicuous Differences are not to be met with in the very first Books of the New Testament; The Translators of *Bourdeaux* chiefly appear from the beginning of their Work arrayed with all the Apparel of Honesty, they keep close enough to their Original; But by little and little, they divest themselves of their Sincerity, pull off that useless and cumbersome Disguise; Such Men as they, could not bear to remain long *incognito*; they soon unmask, and shew themselves in their true Colours; *Galat. iii. 3. Having begun in the Spirit, they finish in the Flesh*: Some Passages, which they had faithfully rendered in St. *Matthew*, they falsifie in St. *Luke* and in St. *Paul*, and the further they go in their Work, the bolder they grow. Had they grossly corrupted the Meaning of the Holy Pen-Men from the very first Pages or Chapters, there had been no Man, but who would have thrown away their Version, as soon as he had taken it into his Hands; their ill Designs had intirely miscarried; but they knew better things: Being convinced, that, the mere Appearance of Honesty wins of course Reputation to a Man, and gains Credit to any thing he may say, they endeavour by that way to make sure of their Reader's Trust and Benevolence, well resolved, when they think they can depend upon it, to cheat them the best they can, to give them a Stone instead of Bread, a Serpent instead of Fish. Such is the perfect Obedience they pay to this Precept of our Saviour, *Be ye as Serpents, and harmless as Doves.* *Matt. vii. 9, 10. Matth. x. 16.*

III. If the monstrous Changes and Additions, that occur here, had been offered as the Meaning, which the Translators put upon the Text, and had been distinguished from it by a Variety in the Characters, some Apology might have been made for them; but to exhibit them, as if they were the very Expressions of the Apostles, and by that Means to impose, as the Declarations of God, the wild Fancies of Men, which is the Method, the Translators of *Bourdeaux* and *Rouen* have constantly pursued, is what any impartial Man will think unpardonable.

IV. Were I to pass a general Sentence upon these two Versions, I could say no less of them, than, that they are so exceedingly bad in every Respect, that it were hard to make a worse; Nothing would be easier than to evince it; But my Design is not so much to Mark and Expose, the Ignorance, Blunders and Injudiciousness of their Authors,

thors, as their wilful Mistakes and Dishonesty, chiefly in Matters that relate to our Controversies; I am rather to act the part of a Witness, than of a Critick; Or, if ever I happen to throw in some critical Remarks, the Nature of the things will extort them from me. There is no need of any Learning or Sagacity to be sensible of the Corruptions I shall produce: if a Man has but Eyes and common Sense, he must be struck with them.

V. In order to avoid tedious Repetitions, I shall put together the different Passages, relating to the same Subjects, that lie scattered up and down in the Books of the New Testament, and connect them the best I can, that my Reader may see at once, how ingenious our Authors have been in finding Proofs to support their Cause, where there was none; in fetching Oyl out of a dry Stone.

VI. And because their Falsifications are not all equally gross and shocking, I shall observe, as much as the Subjects will bear it, a kind of Gradation in exposing them to view; beginning with those that are lighter, in order to proceed to those that are of the deepest Dye.

I. *Falsifications that are less considerable.*

Let us consider those of the first Kind. It is a Matter of surprize to see, how ridiculously solicitous the Translators of *Bourdeaux* and *Rouen* were to give their Versions a *Romish* Air and Appearance; This indeed is not peculiar to them, but none other, that I know of, has shewed so universal an Affectation; they have extended it to the minutest Particulars; One would think that the Holy Pen-Men had lived since the Council of *Trent*, and were thoroughly acquainted with the Niceties of the *Roman* Missals, so well do they speak the Language of the Rubrick in these Translations.

And truly, this Conduct was likely to be of great Service; Illiterate Readers, seeing the Sacred Writers constantly imploying Expressions, consecrated by *Romish* Liturgies, might be induced to believe, that they had the very same Notions of things that obtained after them; which is far from being true. All Languages are liable to unaccountable Variations; The same Words, in process of

Time †, have more or less extensive, sometimes quite different Ideas annexed to them; There occurs still greater Variety now and then, between the full Meaning of some Expressions in one Language, especially if it be a dead one, and the Sense of those, that answer them in a living Tongue; so that, an Interpreter may render Word for Word, and not represent the true Sense of his Original; Why? Because the Author he translates, did not annex the very same Notions to his Words, as he tacks to those he substitutes for them: For Instance, among the Ancients, the word *Tyrant* signified a *lawful Sovereign*, that governed his Subjects with Justice and Mildness. The Word *King*, in the *Roman* Commonwealth was * odious, and intimated an *Usurper*, an illegal Prince; Now-a-days they have exchanged their primitive Signification; And one, who should take † *Miltiades* to have been a bad Prince, because he is named a *Tyrant*, would be highly mistaken; and so will be any Man, who should take the Words adopted by the Church of *Rome*, as representing exactly the Sense of those, which stand in the Apostles's Writings; There is a partial, but not a total Likeness between them; and some of them exhibit Things so different, that to impose them upon inattentive Readers, as implying the same Ideas, is quite unfair, and does not fall much short of a perfect Cheat; In short, Expressions stamp'd with a *Romish* or an Apostolical Coin, have not the same Value, either extrinsick or intrinsick. These Remarks will receive a New Light from the Examples, we are going to illustrate them by.

Passages
misrepre-
sented
with a
View to
support
Romish
Penance.

I. With a View to recommend, as ordained by Christ and his Apostles, the different Ways of *doing Penance*, so often enjoined and so strongly inculcated in the Church of *Rome*, all the Versions I have consulted, made by People

† *Ut foliæ foliis prænos mutantur in annos,
Prima cadunt; ita verborum vetus interit usus,
Et juvenum ritu florent modo nata, vigentque*

*Multa renascuntur quæ jam cecidere, cadentque
Quæ nunc sunt in bonore vocabula, si volet usus,
Quem penes arbitrium est & jura & norma loquendi.*

Hor. de Arte Poet. vl. 60, 61, 62, 70, 71, 72.

* Florus lib. i. cap. 9. Suet. in Jul. Cæs. cap. 79. and in Aug. cap. 94.

† See his Life in Cornelius Nepos, cap. 8.

of that Communion, let them be *English* or *French*, render the Word of the Original, that strictly signifies *to repent*, by *doing Penance*; A weak Foundation indeed, to support the huge Building raised upon it! *To do Penance*, in the *Romish* Sense, imports the doing of some outward Actions, the exercising upon one's self certain Severities, for a Token of the Sorrow felt for past Misbehaviour; whereas in the Style of the New Testament, *to repent* implies, not only *μετανοειν*. a Sorrow for what has been done amiss, let it be expressed how it will; but chiefly, what is consequent upon it, a *thorough Change of the inward Disposition of the Mind*; But can this Sense be any tolerable Ground for all those *Romish* superstitious Ways of shewing one's Grief for past Sins? Will it follow, that, because a Man whips himself unmercifully, till the Blood gushes out, as if he were a *Priest of Baal*; because he tells his Beads, till he is weary; says many *Pater's*, *Credo's*, or *Ave's*, or Fasts till his Body is a Skeleton, that his Spiritual Inclinations are no more the same? One may do all this till Dooms-Day, and not be a whit the better Man. And can any one in his Senses fancy, that, if the Rich Man's Brethren had *done* *Luke xvi.* *Penance* no otherwise, it would have availed them a Jot ^{30.} to prevent their going into the Place of Torments?

And let not the *Romanists* say, that their Vulgate, which they are bound to stick to, renders the Word of the Original by two others, *penitentiam agere*, that signify exactly *to do Penance*; for those very Words in the *Latin* Language, do not import the same Notions, which they fix upon their Ecclesiastical Expressions; I appeal to any Man, that is somewhat conversant in these Matters. From all this I infer, 1st, That the *Romish* Translation of these Words, tho' apparently literal, is not at all exact, but illusory, and designed to support some frivolous Practices. 2^{dly}, That true *Repentance* implies, not only, what they call *Attrition*, or a bare Sorrow for one's Sins; but a thorough *Contrition*, that proceeds from the Grief of having offended an infinite Goodness, and is attended with an intire Change of Behaviour and Principles of Action, whatever the *Jesuits* in their loose Morals may blasphemously say to the contrary.

II. *Pilgrimages* have a Place amongst those different *To support* Ways of *doing Penance*; They are often, either enjoined *Pilgrim-* by Confessors, or wilfully undergone by *Devotees*, tho' so ages. grossly

Dr. South. grossly absurd, that an ingenious Man has called them a *Penance for a Goose*. Being the genuine Offspring of Superstition, they have often proved the Parents of Idleness and Debauchery; By them many Constitutions have been impaired, many Families ruined, and they are of course the Bane of civil Society: But, as Popery gets daily immense Riches by them, it could not but seem proper, that a Foundation should be found for them in the Holy Scriptures; This is the main Pillar on which they have been supported: The *Greek* Words, and the *Latin* one in the Vulgate, which have been rendered by that of *Pilgrim*, signify strictly a *Stranger*, a *Foreigner*, a *Traveller*, and were very fit to express the Condition of all true Christians, who are usually represented in the Holy Writ, as being *Strangers*

3 Cor. v. 6. here upon Earth, where *they are absent from the Lord*, as *Philip. iii.* travelling, as *pressing* towards Heaven their true home.

14- This metaphorical and general Expression has been wrested by the *Romanists* to a literal and particular Meaning, and consecrated to denote those of their Communion, who, upon some Religious Account, undertake fatiguing Journeys a-foot, to visit some Holy Places, and pay their Devotion to the Saints, that have distinguished them by great pretended Miracles; As if they were *slow to hear*, their Worshippers must draw near the Habitations they have chosen, to have their Petitions granted.

This Practice, tho' it be a Child of Darkeness, born in those latter Days, when Ignorance and Superstition had overspread the whole Christian World, is yet obtruded, as if it drew its Pedigree from Christ and his Apostles; nay, as if it were as ancient as the ancientest Patriarchs; 'Tis wonderful to see, how well all the *Romish* Translators agree in removing its Birth at the greatest Distance; and one who considers the Absurdity of their Proofs, is sometimes at a Loss, whether he ought to be Angry or Merry with them.

The Holy Men, that lived before the *Mosaical* Dispensation, are represented as acknowledging themselves *Pilgrims and Strangers*; Which Holy Places they visited, where they made their *Stations*, is no where mentioned, but no matter; They had, no doubt, many Followers, seeing we are taught, that, before our Saviour's Birth, *Joseph* and

Hebr. xi.
13.

Luke ii. 41. Mary used to go in Pilgrimage to Jerusalem every Year &c

Year †; so the Version of *Bourdeaux* renders this Place; The Text indeed says no more, than that, *they went to Jerusalem*; But our Translators, as if they had some particular Records, thought fit to acquaint us, in what quality they went, namely, as *Pilgrims*: But then, why did they not render, *His (Jesus) Face was, as though he would go in Pilgrimage to Jerusalem*, there being the very same Word in both these Places? It had been a great Comfort for many Pilgrims to have the Author of their Faith for a Pattern of their Devotions; but let them not be impatient, they will soon have this Satisfaction; for, no Question, but Christ had put on a *Pilgrim's* Dress, taken a long Staff and a Hat adorned with Shells, when, after his Resurrection, he met the two Disciples, that were going to *Emmaus*; since these are introduced addressing him thus, *Art thou the only* Pilgrim in Jerusalem, that has not known the things which are come to pass there in these Days?* So run the Versions of *Bourdeaux* and of *Rouen*; And in this last, he is represented at the great Day of Judgment, as setting such a Value upon this his former Condition, that he sentenceth to eternal Punishment those who had misused him, when he appeared in it; and rewards with the Heavenly Happiness those, who had shewed him a due Regard; *I was a Pilgrim, † and ye took me in*, will he say to those on his Right Hand, who will answer him, *When saw we thee a Pilgrim, and took thee in?* In the contrary Manner will he speak to those on his Left, *I was a Pilgrim, and ye took me not in*, who will reply, *When saw we thee a Pilgrim, and did not minister unto thee?* In the Index of the Matters, plac'd at the End of this Translation, *the Eunuch of the Queen of Candace* is recommended as a *Pilgrim*. There was commonly such a Plenty of these Holy Travellers at *Jerusalem*, that *the Field* mentioned in *St. Matthew*, was bought to be a Burying Place for *Pilgrims*, as the Word is rendered in *Bourdeaux's*. In short, whatever may be the Inconveniences arising from it, such ought to be every Christian, seeing *St. Peter beseeches us as Strangers and Pilgrims to*

Luk ix.
53.
ἡ πόλις ἱερουσαλὴμ
Luk xxiv.
18.
Matth.
xxv. 35.
38.
43.
44.
Act. viii.
27.
Matth.
xxvii. 7.
1 Pet. ii. 11.

† Ses Pere & Mere albioient tous les Ans en Pelerinage en Jerusalem.

* Etes vous le seul Pelerin de Jerusalem, qui sec.

† J'étois Pelerin, & vous m'avez logé, and so on.

abstain from Fleſhly Luſts; and St. Paul declareth, that,
 2 Cor. v. 6. *While we are at home in the Body, we are † as Pilgrims ab-*
ſent from the Lord, the Word Pilgrim being dexterouſly
inſerted into the Text of Bourdeaux. Such a painful Pro-
 feſſion being a ſure Title to the Favour of God, muſt
 certainly be a good one to the Benevolence of Men; Who
 can doubt, but theſe Religious *Knight-Errants* do as much
 Honour to Chriſtianity, as thoſe, whom they imitate, did
 to the *Chivalry*? They ſtrip indeed their Families and
 Countries of their Earthly Riches, but they bring them back
 in return Heavenly Bleſſings, *Relicks* that work Miracles,
Indulgences, that will prove a ſure Paſs into Paradife;
 They therefore highly deſerve to be encouraged all poſſible
 Ways, to be made much of by all ſincere Chriſtians: Ac-
 cordingly, St. Paul, among the Qualifications of a Wi-
 dow, who may be taken into the Service of the Church,
 1 Tim. v. 10. *requires, that, ſhe have lodged Pilgrims*; and St. John be-
 ſtows great Praises on *Gaius*, becauſe he behaves well and
 3 Epist. *faithfully towards Pilgrims*, as theſe Places are rendered
 vi. 5. in the Verſion of *Bourdeaux*. In all which, we cannot but
 be ſhocked with the poor pitiful Abufe of a Word, which
 they thruſt into the Text, right or wrong, and which
 they would ſain force upon us with all the Tacklings they
 have adorned it with; But, before we admit of it, they
 muſt, if they pleaſe, either look for Authorities to ſupport
 the modern Notions they have added to it; or, make Uſe
 of it in its primitive Simplicity.

In vain would it be for them to object, that we blame
 them for what we do our ſelves; ſeeing the Proteſtant
 Verſions, either *Engliſh* or *French*, have now and then
 rendered the Word of the Text by that of *Pilgrim*; For 1^{ſt},
 Well might the Proteſtants do it, becauſe the Notions
 they annex to this Word, are exactly the ſame with thoſe,
 the Holy Writers joined to that, they made Uſe of. *Se-*
condly, They never brought it into their Verſions, when it
 was not in the Text. *Thirdly*, This Word, of late Years,
 both in *Engliſh* and *French*, is grown obſolete, when it
 imports the bare Meaning of a *Stranger*, or *Traveller*; and
 is no more uſed but to ſignify a *Pilgrim* in the *Romiſh*
 Senſe; Hence it is, that in the beſt *French* Verſions, that

† *Nous ſommes comme Pelerins éloignés du Seigneur.*

have

have been made of late, it is never employed: Father *Bouhours* himself has banished it out of his own; and no doubt, but if the Divines of the Church of *England* should ever revise ours, they would do the very same.

III. *Unwritten Traditions* are the grand Basis of Popery; To support it was therefore thought fit, to intimate as often as possible, unwritten Traditions. that the Faith of primitive Christians had the same Foundation. The Word of the Original, rendered by that of *Tradition*, signifies sometimes *Instruction* in general; and sometimes a Doctrine delivered either, by *Word of Mouth*, or in *Writing*, or both Ways at the same time: But, as the Word, *Tradition*, is commonly understood by the Church of an *unwritten Doctrine*, so, if it is forced into the Discourses of the Apostles, People will be apt to think, they meant it in the same Sense, and great Credit will redound to *Roman Traditions*; How cunningly this Affair has been managed, let us see in some few Passages out of many. St. Paul saith to the *Corinthians*, I praise you, that you keep the Ordinances, as I delivered them to you; The Versions of *Bourdeaux* and *Rouen* have, *as I left them with, or, as I gave them to you by Tradition. St. Peter speaks of People, who turned from the Holy Commandment delivered to them; The same Translators add, by way of Explication, delivered by Tradition; So they behave as to many other Texts.

IV. Some *Romish* Doctrines are clearly insinuated in these Versions, which no Body would have seen in the Text, who had not designedly looked for them. Who can doubt, but the Translation of *Relicks* may very well be supported from the Caution *Joseph* took before his Death, when he ordered † the Translation of his Bones? So the Version of *Bourdeaux* renders the Text, which says only, He gave Commandment concerning his Bones.

The Antiquity and great Efficacy of *Romish Processions* is plainly made out, from that solemn Procession of seven Days ‡, which *Josuah* ordered to be made about the Walls of *Jericho*, and was attended with the Downfall of them; so the Version of *Bourdeaux* expresseth the Original, which

* Comme je vous les ai laiss   par Tradition.

† Il ordonna la translation de ses Os.

‡ Apr  s une Procession de sept jours tout autour.

runs thus, *By Faith the Walls of Jericho fell down, after they were compassed about seven Days.*

The Use of

Crucifixes.

Galat. iii. 1

fixes,

that

hears

St. Paul

telling

the

Galatians,

Have

you

not

got

Jesus

Christ

pictured

before

your

Eyes,

as

crucified

among

you?

But

likely,

his

Faith

will

begin

to

be

waver-

ing,

when

he

is

informed,

that

the

precise

Meaning

of

the

Text

is

this,

Before

whose

Eyes

Jesus

Christ

has

been

evidently

set

forth, as crucified among you, that is, Before whose Eyes, Christ's Death has been set in so strong a Light, that, had he been crucified among you, you could not have a livelier Idea of his Sufferings.

Ecclesiasti-

cal Orders

tho' never

so

Modern,

but

is

mentioned

in

the

ancientest

Records

of

Christianity,

according

to

these

Versions.

One

sees

in

them

the

Romish

Legates;

so

St. Paul

calls

him-

self,

as

well

as

the

other

Apostles;

We

are

the

Legates

of

Christ;

I

am

a

Legate in Bonds; If so, they could be no less, than *Legates à latere*; why had they not their full Title given them? That Apostle had many || *Coadjutors*, tho' not such as pretended to *succeed* him in the Apostleship; And it is to be hoped, they were of another kind, than many, that now bear that Title; and that they did more service to the Church, than *Cardinal de Retz* for Instance, when he was in that Station. *Prelates** are mentioned by the Author of the Epistle to the *Hebrews* with great distinction; he gives strict Commands to the Faithful, *to remember, to obey and to salute them*; But whether he meant only *Bishops, Abbots, Monsignori*, and such as were dignified, and not the *Priests* or *Deacons*, may be doubted, either, because these pretended *Prelates* are called by the general Word of *Rulers*, or, because these *Rulers* are drawn with such Lines, as, I am afraid, will not suit well with many *Romish* Prelates; They are said, *to watch for the Souls,* as they that must give an Account; *to have spoke the Word of God, whose Faith every Christian ought to follow, consider-*

† *N'avez vous pas J. Christ portrait devant les yeux comme crucifié entre vous.* Version of Bourdeaux.

|| Versions of Bourdeaux and Rouen.

• Version of Rouen, and the English Translation of Dr. W.

ing the End of their Conversation. The Priest, who met the poor Man, that had fallen among Thieves, is called in the Version of Bourdeaux *, a Sacrificer Priest, to intimate, Luke x. 31. that, there were then Sacrificers who were no Priests, as there are now Cardinals, who are but Deacons; The very Title and Dignity of Princes of the Church, conferred upon these last Ministers, is exceedingly well supported by the like Titles given to the High-Priests among the Jews: The Version of Bourdeaux often calls them, † the Princes of the Priests, the Princes of the Sacrificers; and the Head of them, who surely was a Type of the Pope, Pontife. Mattb. xxvi. 3. 14. &c.

In short, the Authors of these Versions give such a ridiculous Preference to the Language of the Rubrick, that they chuse it before the Common one, even in the most indifferent Things; So, they name *Albes* the white Garments, with which the XXIV. Elders were cloathed, as if iv. 4. fantastical Earthly Dresses were to have place in Heaven and last for ever; They call the ‡ Evening, *Vesper*, and the different Hours of the Day, the *Third*, the *Sixth*, the *Ninth*, by the Latin Words, which have been preserved in the Missals of the Church.

I might observe some other pitiful Tricks, which they had recourse to in matters of the smallest Importance; but I shall wave the speaking to them, as hastening to some more substantial Considerations; and, indeed, the Faults, we have hitherto reproached our Translators with, are but peccadilles, compared to those, which we are going to take Notice of.

II. Falsifications that are most Substantial and of the deepest Dye.

One of the most material Controversies between us and the Church of Rome, is about the lawful Object of Divine Worship: We are convinced from the Nature of the Thing, and from the most express Declarations of the

* Un sacrificateur Prêtre.

† Les Princes des Prêtres, des Sacrificateurs. Pontife.

‡ Vêpre. l'heure de tierce, de sexte, de none.

Holy Writ, that only the Creator and Governor of the World is to be adored; and that, to pay any Religious Homage to any other Being, is a downright Idolatry. The *Romanists* distinguish three different Degrees of Adoration, which they call *Latria*, *Hyperdulia* and *Dulia*; the First they affirm to be due to God alone; the Second, to the Blessed Virgin; the Third, to the Angels, the Saints, the Images, &c. Which refined Hypothesis is none of their own; they have borrowed it from the Heathens; and one may see it explain'd in † *Hierocles's Commentaries on the Golden Verses of Pythagoras*, with as much Plainness and Perspicuity, as in any of the Schoolmen; so that Mr. *Dacier* in his *Remarks* on this Place, admires the Exactness of that Philosopher's Ideas on so nice a Subject: It were well for them, if it could be supported by as clear Warrants from the Scriptures; But who knows what Dint of Wit can do?

Passages
falsified to
support
the Wor-
ship of o-
ther Beings
but God.
Deut. vi.
13.
Luke iv. 8.

The Protestants fancied their System unmoveable, as it had for one of its main Pillars these Words of God, and the Application of them made by our Saviour himself, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. But the Translators of *Bourdeaux* have not only stripped us from this mischievous Weapon, but have turned it against us; thus they expressed this Text, † *Thou shalt worship the Lord thy God, and him only shalt thou serve with latria*. This lucky Artifice they had not thought of, when they were about St. *Matthew's* Gospel; but Time and Necessity are good Masters. It is true, they were not the first Broachers of this Explication; It had been found out by *Anastasius*, applauded by the Fathers of the Second Council of *Nice*, followed afterwards by *Romish* Commentators. But no Body had had the Face to deliver it, as the very Text of the Evangelist. Hitherto they had been contented to infer from these Words, that *God alone* was indeed to be served, because it was said, *Him only shalt thou serve*, whereas other Beings might be worshipped, our Saviour having not said, *thou shalt only worship the*

† See the Translation Mr. *Dacier* has published of these *Commentaries*, pag. 28, 29, 35.

† *Tu adoreras le Seigneur ton Dieu, & serviras de latrie à lui seul.* Bourdeaux.

Lord, but *thou shalt worship him*; than which nothing can be more irrational, there being no material Difference between the Meaning of those Terms, to *worship* God, and to *serve* him; and the exclusive Particle *only*, referring equally to both of them: But something more may be urged to overthrow the *Romish* Explication of this Passage, chiefly, as applied by our Saviour to his present Case: The Devil was endeavouring to persuade him to *worship him*, and not to *serve* him, as appears from the foregoing Verse; He did not insist upon the *Latria*, as an Honour he required of him; He had been well pleased, if *the Son of God* had condescended to allow him the *Dulia*, or a little Portion of the *Hyperdulia*: But how pitifully does our Saviour come off according to these Translators? To shew the Devil, that he could not grant him his Demand, he quotes a Passage, which proves only, he could not grant what the other did not request, and, under that Pretence, denies him what he truly desired; In which, O Horror! he had acted the Part of an errant Sophist: Had the Devil learnt his Dialectick under the same Masters with these Interpreters, or had he thought their Logick would hold, He might very well have replied to our Saviour; I do not desire, you should *serve me with the Latria*, but that you would barely *worship me*: And that you may do consistently with the Passage you have quoted, seeing it prohibits only, the *Latria* should be paid to any other Being, but God alone. Such is the natural Consequence of this *Romish* Fraud; but Cheats are often Short-sighted; People that *lack Godliness are blind, and cannot see afar off*, says St. Peter.

2 Epist. i. 9.
11.

The Blessed Virgin having, according to the Papists's Divinity, next to God, a Claim to our Veneration, it is somewhat surprizing, that They could not meet in the whole New Testament with one single Passage, which they might conveniently falsify, or wrest to their own Purpose: But there being so little Mention made of Her, or in Terms so contrary to their System, the thing was quite impossible.

These Translators have proved more lucky in contriving some weak Foundation for *the worship of Angels*, and in pulling down those Places, that seemed intended to demolish it. In vain would Angels be addressed or prayed to, if they did not know what passeth on this side Heaven; But, that they do, these Honest Interpreters assure us; and

The Worship of Angels.

Coloss. ii.
18.

who would not take their Word? Thus they render 1 Cor. xi. 10. *The Woman* || *because of the Angels, that see her, ought to have on her Head a Sign, that she is under the Power of another.* These Words, *that see her*, are not indeed in the Text, but they are thought to be included in it so necessarily, that, to express them, would be accounted no Addition; Or if it be one, it was easier for them to make it, than to extricate themselves from those perplexing Words of St. Paul, *Let no Man beguile you of your Reward, in a voluntary Humility, and Worship of Angels*: And indeed, they bear so hard on this Part of the *Romish Service*, that one would have thought it next to an Impossibility, to take off their burdensome Weight: But the narrower Streights these Gentlemen are brought into, the more vigorous Efforts they make to get out of them; and, if Plain Dealing cannot save them, Craftiness and Fraud will. Many Ways have been attempted to remove this Difficulty; Which of them is the Unfairest, is not easy to determine: Messrs. de Port Royal, Father Amelotte*, Father Simon agree in translating, *don't suffer your selves to be beguiled of your Reward by People, who affect to humble themselves before Angels, and to render them a superstitious Worship.* So that, according to them, the Apostle is censuring here, not those, who paid the Angels the Homage that was due to them; but those, who rendered them such Honours, as were due only to the Creator of the World; and consequently, whose worship was Superstitious, as being derogatory of the Glory of God: This Sense Dr. W. has expressed in his Annotations on this Place; whereas it is plain, that St. Paul designs to beat down all manner of Religious Worship paid to those Intelligences, and that, according to him, any Homage done to them, is supersti-

|| *La femme, à cause des Anges qui la voyent, doit avoir sur la tête une enseigne quelle est sous puissance.* Version de Bourdeaux.

* *Que nul ne vous ravisse le prix de votre course, en affectant de paroître humble par un culte superstitieux des Anges.* Messrs. de Port Royal. *Ne vous laissez pas ravir le prix de votre victoire par ceux qui affectent de s'humilier devant les Anges, & de leur rendre un culte superstitieux.* Amelotte. *Ne vous laissez point séduire à ceux qui se plaisent à s'humilier devant les Anges, leur rendant un culte superstitieux.* Simon.

tious.

tious. His Words are general, as extensive as can be; and if Interpreters are once allowed to distinguish where the Law does not, to set Bounds to unlimited Expressions, they will prove any thing from any thing, and, upon Occasion, make affirmative such Propositions as are negative, turn Prohibitions into Commands.

The Translators of *Bourdeaux* did not like this Exposition, as judging it was unnatural, or, at least, insufficient to baffle the Argument of the Protestants: The shortest Way to disarm them, and make this Text a *Brutum fulmen* in their Hands, was certainly to explain it so, as if St. Paul had not said a Word of any Worship paid to Angels; and this they have done by Translating, * *Let no one seduce you according to his Pleasure, under a Pretence of Humility, and of a Religion given to Moses by Angels*; Here is Wit indeed, a lucky Thought, that deserves the Thanks of all the *Romish* Divines, but the just Abhorrence of all those, who have any Regard for the Word of God: How these Mis-translators could resolve to make so free with it, few will understand, any more, than, how they could undertake to impose upon the World with so much Impudence; They promise their Readers, to lay before them the plain Version of *Louvain*, and yet this Version renders thus the Original, *Let no Man seduce you according to his Pleasure, by Humility, and Religion, or Worship of Angels*; How could Messrs. de Port Royal, Amelotte, Simon, when they forced the Word *superstitious* after that of Worship, profess sincerely, they kept close to the * *Vulgate*, in which it is not to be found, seeing it agrees exactly with the *Greek*; which it renders Word for Word.

Mr. Girodon, the Translator of *Ronen*, in his *Index* of the Matters, confidently builds the Lawfulness of the Worship of Angels on the Example of St. John, who being dazzled with the Pomp and Splendour surrounding the Angel that spoke to him, fell down to worship before his

Revelat.
xix. 10. and
xxii. 8, 9.

* *Que personne ne vous seduise à son plaisir, sous pretexte d'Humilité, & de Religion donnée à Moysé par les Anges.* Bourdeaux.

— *Que nul ne vous seduise à son plaisir, par Humilité & Religion des Anges.* Louvain.

* *Nemo vos seducat volens in Humilitate & Religione Angelorum.* Vulgate.

Feet; But that this Argument might have the intended Success, he carefully avoids mentioning the Words of the Angel himself; *See thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, &c. worship God.* Can this Royal Missionary be said to be a fair Dealer?

III.
*The Wor-
ship of
Saints.*

The Worship of *Saints*, making so large a Part of the Papists's Devotions, that they Address them Ten Times, for Once they do God himself, it might have been expected, to see it supported by some express Command, Example, Promise, or some other such Encouragement, taken from the Holy Scriptures; God alone having a Right to prescribe how he will be honour'd: But as no direct Proofs can be had in this Case, mere Pretences are thought a sufficient Ground; It is not so much minded, whether the thing *ought* to be done, as whether it *may* be done.

Ecclesiast.
ix. 5, 6.
See
2 Kings
xxii. 20.
and Job
xiv. 21.

A Man that were not over scrupulous, might well doubt, 1st, Whether those People, whom he supposeth to have been admitted into the Mansions of Bliss, do not inhabit the Place of Torments; 2^{dly}, Whether, in case they be really possessed of the Heavenly Happiness, they know our Wants, meddle with our Concerns, and are able and willing to help us: Seeing the Scripture declareth, that, *The Dead know not any thing, neither have any more a Portion for ever, in any thing that is done under the Sun.* Therefore, the chief Business of the Romanists, is to remove those Jealousies, and to give the best Assurances they can concerning these two Points; At least, I did not observe, that these Translators troubled their Heads any farther.

I. It is well known, that no Saint is intitled to any publick Religious Honours in the Church of Rome, before he has been *Beatified* and *Canonized*, that is, before the Pope from his full Science and Knowledge has declared, that such a one has been admitted to the Beatifical Vision of God; To ascertain this extraordinary Prerogative to St. Peter's Successor, the Translators of *Bordeaux* and *Rouen* render thus a Passage of St. James's Epistle, *We † Beatify those that have endured, or that have been constant in their Sufferings*; Which if it were rightly expounded, one might

† *Voici que nous beatifions ceux qui ont souffert. Bordeaux, Vous voyez que nous beatifions ceux qui ont été constants dans la souffrance. Rouen.*

Still

still question, 1st, Whether this Power of Beatifying dead Saints, lodged in the Apostles, descended down to the Pope and the Court of Rome; 2^{dly}, It could not but appear very strange, that the Apostles *Beatified* People immediately after their Death, when the Memory of their Actions was fresh still; and that the Pope should put it off to a hundred or some hundreds of Years, till their Name is almost worn out of Men's Minds, and so should open a wide Door to Forgeries of a thousand kinds. 3^{dly}. It is to be hoped, that, when the Apostles declared any one a *Beast*, it did not cost Christians many thousands of Pounds Sterling, as it does now-a-days, before all the Ceremony is over; so that, in a manner, the Living buy Heaven for the Dead. But all these *Romish* Superstitions are intirely frivolous, being built upon a clear Misrepresentation of St. James's Meaning; for he says no more than this, *We count them happy which endure*, or, as it is in some MSS. *which have endured*; The proper, the only Sense of the Word he makes use of, being, *We esteem, we account blessed, or happy*, <sup>μακαρι-
ζωμεν.</sup> and not, *we beatify*; as evidently appears from the Translation, these very Gentlemen give of the Virgin Mary's Words, which they render, *from henceforth all Generations shall call me Blessed*, and not, *shall Beatify me*. Luke i. 48.

II. No better Satisfaction do they afford concerning the Ability or Willingness of Dead Saints to help the Living; They build it on the most absurd Cheat imaginable. St. Peter says, *I will endeavour, that you may be able after my decease* 2 Pet. i. 15. *to have these things always in remembrance*; Who could have imagined, that any Inference, which could serve the *Romish* Cause, might be drawn from hence? But a little Transposition will do the Business; Father Amelotte, the Translators of Bourdeaux and Rouen agree in this Version, *I shall take a particular Care of you after my Decease, that you may remember these things*: Which Sense is plainly contrary to the Order, the Words stand in, either in the Greek or in the Vulgate, and to another like Assertion

† J'aurai soin de vous en particulier après mon trépas, afin que vous ayez memoire de ces choses. Bourdeaux. J'aurai aussi souvent soin de vous après mon trépas, afin que vous vous souveniez de ces choses. Rouen. J'aurai soin souvent même après ma mort, que vous puissiez vous souvenir de ces choses. Amelotte.

2 Pet. i. 13. of the Apostle two Verses before, *I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance*; Why did he think so? Surely because he could not have done it after he was dead and gone. I have observed, that these Gentlemen do often prefer the Readings, that occur in the MSS, which the *Marques of Velez* found in *Spain*: but here, they pay no Regard to them, as being destructive of their Designs; for they have, *I endeavour*, and not, *I shall endeavour*; as we read in the 13th Verse, *I think it meet, &c.*

IV. After so many shameful Attempts to serve their Cause in these different respects, it was not likely, that these Translators would not strive to find some Passage or other, to prop their Image-Worship. The Catechism of *Trent* had done a great deal towards the maintaining of it, by *stealing from the People's Sight the II^d Commandment, and that, in the Face of the VIIth, which says, *Thou shalt not steal*; for no Explication of it is to be met with there; no more than in some other † Catechistical Instructions designed for the ignorant Laity: But surely it was not enough, that such a general Practice should merely appear uncondemned by the Holy Pen-Men; It could not but be wished, to have it supported, if possible, by some positive Declaration, extant in their Writings; The Epistle to the *Hebrews* furnisheth them with one, which, being understood in their Way, may justify, not only the *Worship of Images*, but even that of *Relicks*, and of a *Broomstick*, if they please. Their Proof relies intirely upon a false and absurd Reading of the Original, adopted by the *Heb. xi. 21. Vulgate*; It is said in the *Greek*, *By Faith, Jacob, when he was a dying, blessed both the Sons of Joseph, and worshipped upon the Top of his Staff*. The Bulk of *Romish* Interpreters, not at all solicitous, whether that venerable Patriarch was introduced acting the Part of a mere Sot, render these last Words, *And worshipped the Top of his Staff*, or *Rod*; some leaving it doubtful, whether he worshipped his own Staff, or the Staff of his Son Joseph; So do the Translators of *Louvain*, of *Bourdeaux* and of *Rouen*;

* *Tillof.* 1 Vol. Sermon. XXX.

† It occurs not in the *Tesoro della dottrina di Christo*, Printed in *Trevise* 1649.

Messrs. *de Port Royal* determining that sublime Question, express the Text thus; *He bowed deeply before * the Staff of Command, which his Son carried*; It is true, they say in the Margin, that the Version of the Protestants may be admitted. Father *Bouhours* in his polite and courtly Style, translates, † *He kissed respectfully the extremity of his Staff of Command*; which Staff Father *Amelotte* is pleased to call a *Scepter*; Thus these Words are explained by the Divines of *Rheims*, and the Professor of *Donay*; "Jacob (says this last in his *Annotations*) by bowing to *Joseph* and his Scepter, acknowledged and reverenc'd the Power of *Joseph*, whom *Pharaoh* call'd the Saviour of the World; and it is probable, that *Jacob*, by the Spirit of Prophecy, knew *Joseph* to be a Figure of Christ, and his Power to be a Figure of the Spiritual Power of the *Messias*." These Gentlemen take many things for granted, that are quite uncertain; As 1st, That *Staffs of Command* were in use in those ancient Times. 2^{dly}. That Prime-Ministers were honoured with them, as well as Generals of Armies. 3^{dly}, That *Joseph* was so foolishly fond of his own, as never to part with it, no not, when he went to receive the Blessing of a dying Father. 4^{thly}. That *Jacob* knew this *Staff* to be a Figure of the Power of the *Messias*; Which if it were true, he had no more Reason to worship it, than the *Israelites* had, to worship the Rock that followed them, which St. Paul tells *1 Cor. x. 4.* us was Christ.

I cannot understand neither, why Dr. *W.* refers us to the Version of the LXX, as if it supported his Interpretation; for it subverts it intirely: These Interpreters reading, *He worshipped on the Top of his Staff*, on which *Jacob*, being an old and a weak Man, is supposed to have leaned. If the Doctor understood the Original of *Moses*, I would desire him to look into it; to his great Surprise he would read there, † *He leaned, or, he worshipped on the Top of his Bed*; but the Hebrew Words, which signify || a Staff and

* Il s'inclina profondement devant le baton de Commandement que portoit son fils. These last Words being printed in *Italick* Characters.

† Il baisa respectueusement l'extremité de son baton de Commandement.

|| ישתחו על ראש המטה

‡ מטה a Staff, מטה a Bed.

a *Bed*, being made up of the same Consonants, and differing only in the Vowels, suffixed under them, the LXX. happen'd to read the Word with the Vowels, that give it the Signification of a *Staff*, instead of supposing those Points, that make it signify a *Bed*, which Sense seems to be much the properest in this Place; This has occasioned the Difference that there is now between the *Hebrew* of *Moses*, and the *Greek* of the LXX. Dr. W. had done much better, to prefer their Reading to that of his dear *Vulgate*, which is contradicted by the *Syriack*, by all the printed *Greek* Editions and MSS. and by the very nature of this Quotation; it being very likely, that the Sacred Author, writing in *Greek*, followed the *Greek* Version then extant of the Old Testament; In the doing of this, he had agreed with some other great Men of his Communion, Father *Simon*, *Godeau* Bishop of *Vence*, *Marolles* Abbot of *Villeloin*, who here forsook the *Vulgate* to keep to the *Greek*.

V. The Doctrine of Transubstantiation is as much unknown to the Holy Scriptures, as that hard Name, by which it was first express'd in the Council of *Lateran* under *Innocentius III*. Hence it is, that * many of the acutest Divines of the Church of *Rome*, such as *John Scot*, *Oeccham*, the Cardinals *Peter d'Ailly*, *Cajetan*, *Contarine*, Bishop *Cannus*, *Bassolis*, *Becan*, *Ambrosius Catharine*, *Gabriel Biel*, have fairly acknowledged, that it could not necessarily be infer'd from any Sacred Text whatsoever, and that it was intirely grounded on the Decisions of the Church: But, had there been extant in their time any New Testament, like the Versions, that have been since publish'd of it, they could not have helped to see it evidently taught in some Places, and in some others clearly suppos'd or alluded to; Which is a plain Proof, either, that they did not consider Objects through the same Medium, and with the same cheating Glasses, or, that their Sight was very dim, compared to that of these Interpreters; who, on this, no less than on many other Points, have made the most unexpected, tho' not the most edifying Discoveries; They well deserve to be laid open, that any curious Man may admire, how far penetrating Wits, that never lose Sight of their grand View, can dive into the Nature of things.

* See *Reflexions Anciennes & Nouvelles sur l'Euchariste*, ch. x. p. 183 — 197. Imp. à *Geneve* 1718.

Let us begin with the Institution of the Holy Supper, chiefly, such as it is related by St. Paul.

I. The Apostle says, that *Jesus took Bread, and that,* 1 Cor. xi. *when he had given Thanks, he brake it:* The Article, *it,* 23, 24. does not occur indeed in the Text; But was it out of a scrupulous regard, that the Translators of *Bourdeaux** have not expressed it? If so, why then have they inserted it in their Version of *Matth. xvi. 26. Mark xiv. 22. Luke xxii. 19.* for it is not mentioned in these Places. But likely they have omitted it here, in order to make it doubtful, which it was that *Jesus brake*, whether *the Bread* he had taken, or his *Body*.

II. What sort of Bread *Jesus* took, none of the Evangelists had observed: But these Interpreters were pleased to teach us, *Luke xxii. 19.* that it was † *unleavened Bread*; No Body questions it, seeing none other could be had at that time; Why therefore do they make this Addition? Surely, to support the better the Practice of their Church that makes use of *unleavened Hosts*.

III. *This is my Body which is broken for you:* All the *vf. 24.* *Romish* Translators render, † *This is my Body which shall be delivered for you:* As this Reading is countenanced by some *Greek MSS.* and by the *Latin* Version, I will not insist on the particular Motives, they might have to prefer it; tho' it does not square with the Expression of *St. Luke*, who employs *the present* and not *the future Tense*, *This is my Body which is given for you;* nor with the printed *Greek Luke xxii. 19.* of *St. Paul* in this Place.

IV. *This Cup is the New Testament in my Blood;* One *1 Cor. xi. 25.* might have concluded from hence, that *the Bread* was *the Body* of Christ, in the same figurative Sense, that *the Cup* was *the New Testament* or *Covenant*; The Versions of *Bourdeaux* ‖ and *Rouen*, to strip the Protestants of this Argument, render the Text, *This Chalice*, or, *this Cup the New Testament is in my Blood;* which is a flat Nonsense,

* They render, *Et rendant graces, rampit,*

† *Ayant pris le pain sans levain.*

‡ *Ceci est mon corps qui sera livré pour vous.* The Marques of *Velen* read in his *MSS.* *Ἰδοὺ τὸ σώμα μου*, and accordingly the Vulgate, *tradetur.*

‖ *Le Chalice le Nouveau Testament est en mon Sang.*

from which they can receive no manner of Benefit; there being as many Figures at least included in this Version, as in that of the Protestants; For 1st, literally speaking, *the Cup was not in the Blood*, but *the Blood*, even according to the *Romish Hypothesis*, *was in the Cup*. 2^{dly}, *A Cup cannot be a Testament*, no more than *a Testament a Cup*; And 3^{dly}, who ever heard of *a Testament being in any Blood*? Consequently it is more rational by much, it being agreeable to the Nature of the Thing, and not at all repugnant to the Order, in which the Words stand placed in the Original, to take the Words, *New Testament*, as *the Attribute*, than as *the Subject* of the Proposition, and to translate as we do, *This Cup is the New Testament in my Blood*; And I cannot understand, why the Divines of *Rheims*, and *Dr. W.*, who render these Words in *St. Paul* as we do, yet, render them in *St. Luke* to this purpose, *This is the Chalice the New Testament in my Blood*; for tho' the Verb, *is*, does not occur in the Evangelist, yet *St. Paul* having expressed it, this was their Direction where to place it in *St. Luke's* Passage; and consequently, they should have translated these two Places in the same Manner; otherwise they are not consistent with themselves.

1 Cor. xi.

Luke xxii.
18.

V. *St. Paul* mentions three times the Word *Bread* *vs.* 26, 27, 28. without any Epithet denoting any new Quality, which it had acquired by the Consecration; This is a plain Proof, that he look'd still upon it, as being then nothing more than mere Bread, as *the Wine*, after being Consecrated, remained *Fruit of the Vine*; From whence it unavoidably follow'd, that the Substance of the Bread was not annihilated and transubstantiated into our Saviour's real Body: But the Translators of *Bourdeaux*, who know so well, how to turn every thing into a Weapon against their Enemies, thrust into the Text some short Words, but of such a powerful Efficacy, that, at the same time, when they overthrow the Protestants's Hypothesis, they set up, and wonderfully strengthen that of the *Romanists*; Thus they introduce the Apostle speaking, **vs.* 26. *As often as ye eat this living Bread*; 27 *Whosoever shall eat this Bread of Life*; 28 *Let a Man examine himself, and so let him eat of*

* 26 *Toutes les fois que vous mangerez ce pain vivant*, 27 *ce pain de vie*, 28 *ce pain viv.* *Bourdeaux.*

that Bread Alive. Would not one be tempted to think these Men had said; *With our Tongue and Pens will we prevail, our Lips and Hands are our own, who is Lord over us?* Well might they apply to themselves, tho' in a quite different Sense, these Words of St. Paul, *We are Ministers of the New Testament, not of the Letter* - - - for the Letter killeth. Ps. xii. 4.
2 Cor. iii. 6.

VI. In the same Manner they call the Bread, which our Saviour speaks of *John vi. 41. Alive* *, *I am the Bread alive, which came down from Heaven?* I will not quarrel with them for inserting here the Word *alive*, which is not in our printed Greek Copies; because it occurs in the MSS. of the *Marques of Velez*, in the Vulgate, and is imployed vs. 51. But what I cannot help finding Fault with, is, 1st, their rendering it by *alive*, the Sense of the Greek Word in this Place, being certainly this, *I am the enlivening Bread*, or the Bread *that gives Life*, as appears from vs. 49, 50, 51. and from the whole Scope of our Saviour's Discourse. 2dly, Their translating *which comes down*, is undoubtedly wrong, the Greek having, *which came down*, and this Sense is confirmed by vs. 42. It seems, they would intimate the Doctrine of their Church, which implies, that Christ, not only *came down* once from Heaven, but that he *comes down* every Day upon their Altars, whenever their Priests say Mass; Whereas many of the most eminent † Men amongst them, were convinced, that, whatever is said in this VIth Chapter of St. *John*, had no manner of Relation to the Holy Supper; And the Fathers of ‡ *Trent* themselves, thought the Matter so intricate and uncertain, that they durst not determine any thing about it.

VII. This *Bread alive* they seem to call *Flesh*, Act. ii. 46. Where they translate, *Breaking Bread from House to House* ||, *they did eat this Flesh* or Meat with Gladness. And indeed in their Opinion, supposing this Passage be understood of the Holy Supper, the Bread is *Bread* and

* *Je suis le pain Vif qui descend du Ciel.* Bourdeaux.

† See *Reflexions Anciennes & Nouvelles* (du Marquis du Quesnac) sur l'Eucharistie, ch. ii. p. 29 — 41.

‡ Sess. xxi. cap. 1.

|| *Rompant le pain par les maisons, ils prenoient cette Viande avec joye.* Bourdeaux.

Flesh all at once: Only it looks very monstrous, that Christians should swallow the whole Body and Blood, and even the very Godhead of their Saviour, without shivering with Dread and Horror.

VI.
The Sacrifice of the Mass,

The Doctrine of the Sacrifice of the Mass, so necessarily supposeth and implies that of Transubstantiation, that one cannot evince the first, without considerably strengthening the last. But this Sacrifice, tho' never so absurd in itself; tho' never so injurious to the Dignity of our Saviour's Person, to the Perfection of his Sacrifice upon the Cross; tho' never so contrary to the most express Declarations of, and the plainest Deductions from the Holy Scriptures, is nevertheless forced upon them with so little Shame and Reserve, that one is at a loss, what to think of the Authors of such Corruptions.

1. The chief Passage, on which they build this most stupendous and irrational Sacrifice, is contained *Act. xiii.*
2. The Text runs thus, *As they* (certain Prophets and Teachers) *ministered to the Lord and fasted;* Well, what Inference can be drawn from hence? An unquestionable one, if you mind many *Romish* Translators. * *Corbin*, who published in 1641 a Version of the Bible, which was approved by the Divinity-School of *Paisiers*, translated it, *They celebrating the Holy Sacrifice of the Mass;* † *Father Veron* a Jesuit, in his Version of the New Testament, published in 1647, rendered it; *The Apostles celebrated † the Mass to the Lord;* *McCl. de Port Royal*, *While they sacrificed unto the Lord;* in the like manner they expressed the same Word, *Hebr. i. 11.* *Father Amelotte*, *While they offered the Sacrifice unto the Lord;* The Translators of *Bourdeaux* and *Rouen*, *As they offered unto the Lord the*

* *Simon*, Versions du New Testament, Ch. xxxi. p. 357.

† *Eux celebrans le Saint Sacrifice de la Messe.* *Corbin.* *Les Apôtres Celebroient la Messe au Seigneur.* *Veron.* *Pendant qu'ils sacrifioient au Seigneur.* *Mess. de Port Royal.* *Pendant qu'ils offroient le Sacrifice au Seigneur.* *Amelotte.* *Comme ils offroient au Seigneur le Sacrifice de la Messe.* *Bourdeaux & Rouen.*

† *Father Veron* being asked, why he had turned thus this place, replied, *Because he had been often demanded by the Calvinists, what Scripture mentioned that the Apostles said Mass.* *Simon.* *Ibid.* A substantial reason truly!

Sacrifice of the Mass; The Word *Mass* being Printed in Capital Letters, which makes the Knavery the more conspicuous: And that it might escape no Man's Eyes, these Expressions are offered in the Contents * of the Chapter, *The Sacrifice of the Mass*. It is surprizing to see so many Learned Men concurring in supporting so notorious a Cheat; It being certain, that the Word of the Text signifies any publick Function relating to God's Service, as *Mass*, *de Port Royal* themselves have acknowledged in a Book intitled, § *the Greek Roots*; Hence it is, that St. Chrysostom renders it here by *Preaching*, and the Arab and Syriac Interpreters, by *Praying*. Doctor W. thinks with the Divines of Rheims, there are good grounds to translate it, *Offering or Sacrifice*. I would fain desire him to consult Mr. Leigh's *Critica Sacra*, which Book he quotes now and then; I doubt, whether, with all his Learning, he will be able to solve the Arguments brought there against this Interpretation: Besides, what good Reason can there be for inserting into an ancient Greek Author the Word *Mass*, which every Body knows to be a Modern Latin one? Would they persuade the People, that the Apostles performed the Divine Worship with all the Pageantry, with which the Mass is celebrated now-a-days? But this they will find to be a hard piece of Work.

The Translators of *Bourdeaux*, to support their Version of the Verb *to Minister*, by, *to offer the Sacrifice*, and to strengthen the more their Doctrine on this Point, affect most ridiculously to render the Noun a *Minister* by a *Sacrificer*; and sometimes they insert this last Word, where neither of them occurs in the Text. There is *Hebr. i. 7. He maketh his Ministers a flame of Fire*, they render, * *He maketh the flame of Fire His Sacrificers*; This is truly a new Order of Priests never thought of before; What St. Paul says, *That I should be the Minister of Je- Rom. xv. sus Christ to the Gentiles*, They express it thus, *That I* 116.

* In the Contents of Matth. xvi. Mark xiv. Luke xxii. they have prefixed these Words, *Christ instituteth the Mass; or The Institution of the Mass.*

§ *Les Racines Grecques.*

* *Qui fait de la flamme de ses ses Sacrificateurs.*

Hebr. viii. 2. *should be Leytourge, † that is, Sacrificer of Jesus Christ among the Gentiles. It is said, that, our High Priest is a Minister of the Sanctuary, They make him a Litourge Sacrificer ‡ of the Sanctuary; And a little lower, where we read in our Version what follows, Now has he (Christ) obtained a more excellent Ministry, by how much also He is the Mediator of a better Covenant; they were pleased to foist in their Systematical Epithet, Now say they, * our Prince of the Sacrificers has obtained a much more excellent sacrificing Liturgy, or Ministry; For He is the Mediator of a more excellent Testament. Which Version tallies neither with the Vulgate, nor with the Old Translation of Louvain.*

Ch. x. *II. These Translators go on, not from Faith to Faith, but from Infidelity to Infidelity. There is another Passage in St. Paul's 1 Epistle to the Corinthians, which they have falsified with as much Immodesty as the preceding ones. The Apostle says, Ye cannot be partakers of the Lord's Table, and of the Table of Devils. Here is not the least Intimation made of any Sacrifice; but, why should not a zealous Catholick venture a small Addition, by way of fuller Explanation of the Apostle's meaning? In short, thus they suppose him to have spoke; † Ye cannot be partakers of what is sacrificed on the Lord's Table, and of what is sacrificed on the Table of Devils. Shewing themselves as learned Criticks as faithful Interpreters, they would make People believe, that Sacrifices were performed upon Tables; Whereas Children know, they were offered upon Altars; Where, when a part of the Victim had been consumed in Honour of the God, another part was brought upon a Table to those, who had offered the Sacrifice, and was eaten by them and their Friends, whom they had in-*

† D'être Leytourge, c'est à dire, Sacrificateur de Jesus Christ entre les Gentils.

‡ Litourge Sacrificateur du Sanctuaire.

* Maintenant nôtre Prince des Sacrificateurs a obtenu une tant plus excellente Liturgie Sacrificature; Car il est Mediateur d'un plus excellent Testament.

† Vous ne pouvez être participans de ce qui est Sacrifié sur la Table du Seigneur, & de ce qui est Sacrifié sur la Table des Diables.

vited :

vited: The *Altar* was for the God, the *Table* for Men; The first was used to Sacrifice upon, the second to Feast about.

Such are the positive and truly unexpected Authorities to be met with in these New Scriptures for that unaccountable Sacrifice; Had they the least Foundation, they were unanswerable; but they being the grossest Forgeries imaginable, they deserve the utmost Contempt and Indignation.

III. With the same Arts have these true Sons of the *John. viii.* Father of Lyes eluded the force of some Texts that galled 44. them sadly. The Protestants had hitherto look'd upon the Epistle to the *Hebrews*, as being destructive of this or any perpetual and iterated Sacrifice under the Evangelical Dispensation; They had thought, that some Passages in it were decisive in their behalf: But here they are shewed, how little the strongest Evidence is to be depended upon, The Author of that Epistle says, that, *without shedding of Heb. ix. Blood there is no remission*, from whence it follow'd, that 22. there being no Blood shed in the Celebration of the Holy Supper, there was no Atonement made in it for Sins: But this Inference vanisheth away in *Bourdeaux's* Version, which renders, † *Without shedding of the Blood of Beasts, the legal uncleanness is not removed*. Secondly, Somewhat further, the Text has these Words, *Where there is remission Ch. x. 18. of Sins and Iniquities, there is no more offering for Sin*; Which demonstrate the inutility of any present Sacrifice: The same Interpreters found out a sure way to make the Argument void, by rendering, * *Where there is remission of Sins, there is now no more any legal offering for Sins*; But how illegal is their Proceeding in the double Addition of the term *Legal*? Thirdly, These are palpable Alterations, but we have another almost imperceptible in the same Chapter, and which, for all that, is very Material. It is said, *By the which Will we are sanctified, thro' the Ver. 10. offering of the Body of Jesus Christ once for all*; The Translators of *Bourdeaux* and *Rouen*, express thus this

† Sans effusion du sang des bêtes la souillure légale n'est point ôtée.

* Où il y a remission des pechés, il n'y a plus maintenant d'oblation légale pour le peché.

latter

latter part. † *thro' the offering of the Body of Jesus Christ once made*, referring the Word *made* to the Body, and not to the Offering, as if it were the Body, and not the Offering of the Body, that had been *once made*; To compass their end, they had very little to do; the rescinding of the small Letter *e*, did the Business; Instead of saying *faite*, they said *fait*, which causeth necessarily the great Change in the Sense I complain of; And yet, this very Change is as absurd in itself, as it is unfair and odious; To what purpose should the Sacred Author say, *the Body of Christ was once made*? Is it not so with all sorts of Bodies; And when they are once made, are they made again? Secondly, It is not true in the *Romish* Principles, that the Body of Christ has been made *but once*; seeing they make it *over and over again* every Day and in a Million of Places.

VII.
The Purgatory.

This pretended Sacrifice is supposed to have a very extraordinary Efficacy, which reaches, not only to the Living, but even to the Dead; which is not confined within the narrow Bounds of the known Parts of our Earth, but extends itself to an unknown Country, called *Purgatory*. It is affirmed, that the Souls of Men, conveyed, after their Separation from their Bodies, into that place of Torment, to suffer the Temporal Punishments due to their Sins, experience a great Relief, whenever that Sacrifice is offered for them; and at last, by its Virtue, are released out of that burning Prison, and introduced into the Heavenly Mansions; Surprising Efficacy indeed! but which comes to nothing, if there is no such Place, as *Purgatory*; The Protestants deny it, chiefly, because they see not the least Shadow of its Existence in the Holy Scriptures; The *Romish* Controversists had set their Wits at Work to infer it from them; but hitherto, they had produced no better Warrant, than some wire-drawn remote Consequences. Their Modern Translators teach them better things, and furnish them with an Irresistible Argument, that will baffle all Objections, and extort the Assent of the most Stubborn Adversaries. St. Paul in his 1 *Epist.* to the

Ch. iii.
v. xv.

Corinthians hath this remarkable Passage, *If any Man's Work shall be burnt, he shall suffer loss; but he himself shall*

† *Nous sommes Sanctifiés par l'oblation du corps de Jesus Christ une fois fait, & not faite*, as they should have said.

be saved, yet so, as by Fire; The Meaning of these last Words, according to us, implies no more, than, that such a Man shall be saved with the same Difficulty and Danger, as he would meet with in making his escape thro' Fire; Which seems natural enough, and fully answers the Design of the Apostle. Mess. de Port Royal, and Father Amelotte, in order to countenance the further Views of their Communion, and make the Fire of Purgatory blaze out of this Passage, cut off the little Particle *as*, which imports a Comparison of one thing with another, and translated, † *He shall be saved, but, or, tho', going thro' Fire*, and what else could that Fire be, but that of Purgatory? So great hue and cry was * raised against Mess. de Port Royal on the Account of this Notorious Piece of Roguery, that they found no other way, to quiet the Publick, and to retrieve their Reputation, than by restoring this Passage to its Primitive Integrity; Accordingly, in the Seventh Edition of their Version, published in 4to in 1677, they rendered, *he shall be saved, but as going thro' Fire*. The Translators of Bourdeaux, being provided by Nature with such Heads, as no Noise can stun, undauntedly exposed themselves to louder Clamours; They thought it was to no purpose to be Knaves by Halves; To Silence the Protestants for ever, they shewed them a new Phenomenon, the very Word of Purgatory in this place of the Scriptures; so they expressed it, † *He himself shall be saved, yet so, as by the Fire of Purgatory*. After such an ocular Demonstration, who could desire any thing more?

The Doctrine of Purgatory imports necessarily, VIII. that, the Souls of the best Men, but very few excepted, *The Pains* immediately after they are departed, find themselves in the of Purgamost wretched Condition; since they are supposed to undergo the sharpest Pains, that a Fire burning seven times

† *Il ne laissera pas néanmoins d'être sauvé, quoiqu'en passant par le feu.* Mess. de Port Royal. *Toutefois il se sauvera, mais en passant par le feu.* Amelotte.

* This Fact is reported in *Le Clerc's Bibliothèque Univers.* tom. xi. p. 327.

† *Il sera sauvé quant à lui, ainsi toutefois comme par le feu du Purgatoire.*

hotter, than any we know, can convey into a sensible Being; This despairing Opinion, one would have thought, was Diametrically opposite to this express Promise, our Saviour made to the Penitent Thief upon the Cross, *Luke xxiii. Verily I say unto thee, To day shalt thou be with me in Paradise*; But if he believes the Translators of *Bourdeaux*, it is not near so comfortable as it appears; The great and satisfactory piece of News our Saviour acquaints that humble Petitioner with, is exactly this, † *I say to-day unto thee*, not Yesterday or to Morrow, *thou shalt be with me in Paradise*; but when? It may be in Fifty, or one or two Hundred Years time, but not till thou hast made a full Atonement to the Divine Justice, and paid the last Farthing.

This dreadful Doctrine is, for a further Proof, clearly hinted at in these Words of St. Paul, * *If we believe, that Jesus died and rose again, even so them also, which sleep in Jesus the sleep of Peace, will God bring with him*; (so they stand in the Version of *Bourdeaux*) where the Apostle mentioning those, *that sleep the sleep of Peace*, is supposed to intimate, that there are some, *who have a restless sleep*, who are racked and tortured by devouring Flames, that prey upon their Vitals without consuming them; Whether this Consequence will hold, according to the Principles of a sound and strict Logick, I will not now examine; My chief Objection is, that, the Premises, upon which it depends, are entirely false; the Apostle intimating there no manner of Distinction between those *that sleep in Jesus*, and saying no more (even according to all the other *Romish* Interpreters whom I have consulted) than that, *those which sleep in Jesus, God will bring them with him*.

IX. *Purgatory* is a dreadful Prison; To have contrived how to build it in Subterraneous and Inaccessible Quarters, would have shewed an unexampled Industry, tho' at the same time, an inexhaustible Fund of Cruelty in the Architects: But to open its Gates, to acquaint People

† *Je te dis aujourd'hui, que tu seras avec moi en Paradis.*
 * *Si nous croyons que Jesus est mort, & qu'il est ressuscité, pareillement aussi ceux qui dorment du sommeil de paix en Jesus, Dieu les ramenera avec lui.*

with

with sure Methods how to get out of it, and to be set at Liberty, argues a Return of good Nature, which deserves the Thanks of all Mankind; This is exactly the Case of the Church of *Rome*; They have been at vast Expences, to rear up this Goal; Many hundreds of Years passed before they had set the finishing Hand to it: But after they had filled it with Millions of Inhabitants, they have, in Compassion, taught them, how to get rid of the unheard-of Torments inflicted there. The First Means was, that they should bequeath great Legacies to the Priests, to have as many Masses, said for their Souls, as possible; Not regarding, whether their Families and Children should suffer by such Donations: A Second, somewhat more generous, is implied in the Doctrine of *the Merit of Works*. The Leaders of that Communion have been so solicitous, that no Man should appear before God, with more Virtue, than strictly he wanted; that, when they suspected one had a Grain too much, they took it away from him, kept it in reserve, and by little and little have heaped up an immense Treasure of *Merits*, which they impart to those, that stand in need of them; and consequently, to the poor Souls miserably tortured in those hidden Regions. Many judicious Men indeed have surmised, that a Creature, strictly speaking, could not well *merit* at the Hands of its Creator; That it was not in its Power, to requite Him for all His Favours, much less, to express a Thankfulness, that exceeded their Value, and to do more for His Service than it was bound to; That the very best and the most Illustrious Actions, being performed by His Grace, and having no Proportion with the Reward of an endless Bliss could not properly be said to be meritorious of that Reward; They thought, that the Holy Scriptures clearly supported this Hypothesis of theirs: But tho' the Sacred Writers should contradict themselves, and subvert the Nature of Things, yet, out of Condescension for the Church of *Rome*, they must, at least in some few Places, be made to preach up *the Merit of Works*. The Author of the Epistle to the *Hebrews* had exhorted the Christians, *Hebr. xiii. to do good and to communicate, seeing with such Sacrifices 16. God was well pleased.* The Divines of *Rheims* and Doctor *W.* offering Violence both to the *Greek* and to the *English*, translate, *With such Hosts, or, with such Sacrifices, God is promerited;*

promerited; The Translators * of Bourdeaux and of Rouen render to the same purpose; Father Amalotte agrees with them as to the Sense, *By such Sacrifices*, † says he, *God holds or thinks himself obliged*; Whereas it is plain to any Man, that considers the very Origin of the *Greek* Term, that the precise Notion included in it, is that, which our Version has expressed, viz. that God is well pleased; that, he is delighted with Works of Beneficence; and not that, by Virtue of their intrinsic Excellency, they deserve at his Hands an infinite Recompence.

Hebr. xiii. 22. St. Paul in his Epistle to Philemon says, *I trust, that thro' your Prayers I shall be given you*. Mess. de Port Royal translate, *thro' the Merit of your Prayers*; These Words of St. Paul, *That ye may be counted worthy of the Kingdom of God*, have been rendered by the Translators of Bourdeaux, *That ye may merit the Kingdom of God*. But as long as I have no better Warrants than these, for the *Merit of Works*, I shall scruple very much to depend upon my own; Much less would I trust the *Merits* of any other Man, apply'd and transferr'd to me; I should be much afraid, either, that God's piercing Eyes would spy in them many Defects, which the most rigid Confessor could not have seen; or, that, He would not accept of the Conveyance made to me; and consequently, that having done good Actions only by Proxy, I should be saved also by Proxy only.

X. The Distinction between Mortal and Venial Sins is very much applauded in the Church of Rome; and indeed it may be of great Service to increase their Stock of Supererogatory Works, and enrich their Bank of Merits; For the fewer Mortal and Venial Sins a Man has been guilty of, the fewer good Works he wants, to make amends for them; And the more good Actions he has done, the more he can leave of his own behind him, for the Benefit of others; Whereas, if *Death was the Wages of Sin* considered in itself, hardly any Man would have any thing to spare. This Distinction intirely foreign to the Christian, but necessary to the

* On mérite envers Dieu par de tels Sacrifices. Bourd. & Rouen.

† C'est par cette sorte de Victimes que Dieu se tient obligé.

‡ Afin que vous meritiés le Royaume de Dieu.

Romish System, was notwithstanding expressly ascribed to St. John by the Translators of Bourdeaux; *All unrighteousness is Sin*, (so our Translation is) *and there is a Sin not unto Death*: But thus they render his Words; *All * Iniquity is Sin, but there is some Sin, which is not mortal, but venial*. Can any Declaration be plainer? In the foregoing Verse, they had rendered the Words of the Original by *a Sin unto Death*; their Reason for not doing the same here, was, it seems, because the Opposition had not been so palpable, as they have made it; Tho', if I am not mistaken, *a Mortal Sin*, in the common acceptation of the Word, and *the Sin unto Death*, here mentioned by the Apostle, are quite different things. Secondly, These Words, *but venial*, are so bold an Addition, that, I am apt to think, no body but these Gentlemen, could be capable of it; I would fain ask of them, whether they think it a *mortal*, or a *venial Sin*, to add to God's Laws? Cardinal Quiroga, Great Inquisitor of Spain, seems to have been of Opinion it was not, seeing in more than one place of his † *Index Expurgatory*, he ordered such Propositions to be cancelled out of the Fathers's Writings, which severely condemned such an Attempt; And yet, it cannot be denied, that, God has forbidden under terrible Penalties *to add unto his Word*, or, *to take away from it*; But, if notwithstanding, they had any doubt concerning this Matter, I would know, what they think of adding to the Commands of the Church; And if they make this a *Mortal Sin*, I should be glad to be informed of the Reason of this odd Difference.

In the Church of Rome, they are peculiarly tender and jealous of the Honour and Prerogatives of their Clergy; Hence, as if these were very much above any Lay-Members of the Civil Society, they strive all they can, to exempt them from the Jurisdiction of the Civil Magistrate, and pretend that they are answerable for their Behaviour, only to those of the same Order, that are constituted over them, and punishable by them only: Tho' this Doctrine has a natural tendency to disturb the publick Tranquillity,

* *Toute iniquité est péché, mais il y a quelque péché qui n'est point mortel, mais veniel.*

† As Folio 138 and 139.

as it introduces an Empire within an Empire, and makes one part of the Commonwealth independent of the other, yet, they would fain have it accounted a Christian one; Should it be necessary, that the Sacred Text be adulterated in order to it, they would not scruple it much. St. Peter *exhorts the Elders to feed the Flock of God, not as being*
1 Epist. *Lords over God's Heritage:* The Word of the Original
v. 1, 2, 3. *κλήροι* signifies properly *Shares, Parts, Heritage*, and so is very proper to denote the Generality of Christians, which are called *the Heritage of God* in the same Sense as *the Israelites* were formerly, But it is never employed, at
Deut. iv. *least by our Holy Pen-Men, to denote especially the Go-*
20. ix. 29. *vernors of the Church.* Doctor *W.* is, as to the Essentials, of the same Opinion; and yet, with *the Divines of Rheims* and Mr. *Giroudon* he renders, *Not domineering over the Clergy;* the Translators of *Bourdeaux.* *over the Clergy or the Heritage of the Lord;* Mess. *de Port Royal,* *Over the Heritage of the Lord, or, say they in the Margent, over the Clergy;* So that were the *Roman Clergy* ever to get ground in our Island, and succeed in the Design, which they pursue so eagerly, to bring us over to their Belief, we see plainly, what they then would be at; *They would not be domineered over,* nor, sincerely at least, acknowledge our Kings for their Sovereigns, in all Causes Civil and Ecclesiastical; their Allegiance and Submission would center in the Pope; In which case, farewell our Constitution both in Church and State; I need not say any more upon this Topick, Before I conclude this Paragraph, I wou'd ask them, whether the Popes never did, and do not even now, break thro' the express Prohibition, which they suppose to be contained in this Text? Let Mr. *Cressy* answer for them who says, that * *for about six Ages before Luther the Popes enjoyed an unlimited power over Secular Princes themselves, and much more over the Clergy.*

Three very strange Notions concerning *Marriage* have prevailed in the Church of *Rome*; which were all declared by the Council of † *Trent* to be of such an indispensable Necessity, that Anathema's were thundered against the humblest Dissenters. They import, First, That Marriage

* In his *Exomologesis*, c. 68. Quoted by *Tillot's Rule of Faith*, Part III. Sect. 7. † Sessio xxiv.

* is to be referred among the Sacraments, of the Christian Church; Secondly, That nevertheless, it is † unlawful for Persons in Holy Orders, to partake of it. Thirdly, That the State ‡ of Virginity or Celibacy is much to be preferred to the condition of an honest Wedlock.

That a mere Civil Contract (consider'd abstractedly from all Forms) which has obtained in all Ages and among all Nations of different Religions; which would have place, even in a Commonwealth of Atheists, tolerably well regulated, should, nevertheless, be accounted a *distinguishing badge* of Christians, and look'd upon as appointed to be a Channel of extraordinary * Favours from Heaven, must seem to any unprejudiced Man the oddest thing in the World.

XII.

That Marriage is a Sacrament.

But his Surprise will cease, when reflecting on the Eagerness of the Court of *Rome* to heap up immense Treasures, he considers, that, such an Opinion is intirely calculated to promote this grand Design of theirs; For, Marriage being once reputed a Religious Ceremony, the Cognizance of all † Matrimonial Causes belongs of Course to the Church and its Officers; Hence it is, that they arrogate to themselves the Right to declare, in what degrees of Affinity, such a Contract ought to be thought lawful, in what not; Hence, they have extended the Prohibition of Marrying much beyond its due Bounds; that, having frequent Opportunities to dispense with their Arbitrary Laws, they might, with an Appearance of Justice, raise greater Sums of Money; and in this they have succeeded to a Miracle: But as the Publick Edification required, that this real Motive should be concealed, they have endeavoured to support this Opinion by the Holy Scriptures.

The Chief Passage, they had hitherto built it upon, is taken from St. *Paul's* Epistle to the *Ephesians*, where, after some Precepts relating to the State of Matrimony, he subjoins, according to the Vulgate, *This Sacrament is great*, which Version has been constantly followed by the bulk of *Romish* Interpreters; But, that nothing at all can be gathered from this Place, is evident; First, The *Latin*

Eph. v. 32.

* Canon i. † ix. ‡ x. * Ibid. Can. I. and Sess. vii. Can. vi. vii. viii. † Ibid. Sess. xxiv. Can. xii.

Version here is certainly wrong, there being in all the Greek MSS. or Printed Copies, *This is a great Mystery*, and not *Sacrament*: Secondly, The Word *Mystery* rather excludes, than it includes, the Notion of a *Sacrament*, which is a publick visible Rite. Thirdly, It is usual with the Vulgate, to render the Word *Mystery* by that of *Sacrament*, even in such Places, where this last Term is so improper, that, the *Romish* Translators, tho' bound to adhere to it, judged it necessary to deviate from it; Doctor *W.* himself has rendered *great is the Mystery of Piety*, and *the Mystery of the Seven Stars*, tho' in these two Passages the Vulgate has the Word *Sacrament*. Fourthly, Father *Simon*, in this Place of the *Ephesians*, has forsaken the *Latin* Version to follow the *Greek*; But, his Fellow-Translators more unfair than He, being sensible, this Tenet of theirs, would lose its main Pillar, if they had done the same, chose rather to be inconsistent with themselves, than to give up the weakest Argument.

But, were it the best in the World, and consequently sufficient, the Interpreters of *Bourdeaux* were not contented with it, they looked out for more; and in order to find them; of their own Authority, inserted in many Passages the Epithet of *Sacrament*, as if it were joined in the Text to the Word of Marriage: St. Paul says, *To the married Men I command*, they translated, * *To those, that are joined together by the Sacrament of Marriage, I command*. In another Place, the Apostle has these Words, *Be ye not unequally yoked together with Unbelievers*; They rendered them, *Don't join your selves † by the Sacrament of Marriage with Infidels*: In a third, he speaks of some Hereticks that were *to forbid to Marry*; but, according to our Gentlemen, they were *to ‡ condemn the Sacrament of Marriage*. Stout Defenders of the Faith of the Church, who know so well how to create Arguments for its Support! But could they say with a safe Conscience, *We have renounced the hidden things of dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but,*

* *A ceux qui sont conjoints par le Sacrament du Mariage, je leur commande.*

† *Ne vous joignez point par Sacrament de Mariage avec les Infidelles.*

‡ *Condamnant le Sacrament de Mariage.*

by manifestation of the Truth, commending our selves to every Man's Conscience, in the sight of God?

Marriage being a Sacrament, containing in it self some peculiar Excellency, not to be met with in any of the Passages others, no not in those of Baptism, and of the Holy Sup-
per, as it follows evidently from one of the * Canons of support the the Council of Trent, One would have thought, that, the Prohibition Ministers of the Altars, had the fullest Title to it; and of Mar- that, to debar them from it, had been to strip them of their riage made best grounded Privilege: They are allow'd, when they to the officiate, to receive the Eucharist in both Kinds, while Clergy. the rest of Christians have it administred but in one; Why should they not enjoy in this respect the same Advantage with the Laymen? Was the Design of the Church to make some amends to these for the wrong they had done them? Let it be what it will, no doubt, but this Prohibition of Marrying made to the Clergy, is most shocking and irrational; As if, because a Man puts on another Habit, he could be supposed to have divested himself of one of the strongest Appetites, that Nature has implanted in him. It has occasioned so many disorders, † so general a Scandal, that Pope Pius Ild, acknowledged, that, *if there had been good reasons to forbid the Clergy to Marry, there were better ones, for which they should be permitted to do it*; And I don't doubt in the least, but the Heads of that Communion will be answerable in a great Measure to God for

* Sessio vii. Can. iii. *Si quis dixerit, hæc septem Sacramenta ita esse inter se paria, ut nullâ ratione aliud sit alio dignius; Anathema sit.*

† The same might be made evident from a thousand Passages out of the Historians, and other Writers that lived within the eight or nine Centuries last past, and from numberless undeniable Facts. The *Fatum of the Nuns of Provins in Champaign against the Grey-Friars* (Cordeliers) is an Authentick Monument on this Subject. The History of Father Girard is recent and known to every body: But tho' he shewed himself a most profligate Fellow, One may say, he was no body, in point of Lewdness and Debauchery, to Father Felice Lunetti a Friar of Camerino in the State of Ravenna: It is about eleven Years ago, that he was condemned at Rome, to serve as a Slave on the Pope's Gallies at Civita-Vecchia; I have by me an Abstract of his Tryal, which I would have communicated to the Publick, had I not been afraid to disgrace Humanity itself; that infamous Wretch having behaved, as no Brute ever did.

all

all the Mischiefs, which they have, by that means brought into the World. But by such an Unchristian and Unnatural Law, they secure to themselves so many worldly Advantages, that, they thought, they could safely overlook the Iniquity of it. It highly concerned the Court of *Rome*, to have the numerous body of the Clergy intirely at its beck, to make sure, as much as possible, of their Persons, their Estates and their Interest; The best way to compass this End, was no doubt, to cut off all the Ties that Nature and Blood had formed between them and their Relations, and to put a full stop to their acquiring new and stronger ones, such as are those, that bind a Husband and his Wife, Parents and their Children; that, standing in a manner disengaged from their Families, intimately united with the Church by fresh and sacred Bonds, they might be solely Wedded to its Interests, and promote and advance them before any other; These were the real, tho' unconfessed motives, that made the Fathers of *Trent* so obstinate in opposing the pressing Demands of the Princes of *Germany*, for having the Liberty of Marrying restored to their Clergy; In this they were byassed by pitiful private Views, but not supported by any Command of God; Very far from it: The Holy Scriptures contain the strongest Arguments against such a Prohibition: To make them void, they did their utmost; In the Management of which Affair, no Interpreters have put on a bolder Face, than those of *Bordeaux*, Whether to the Advantage of their Cause, or to their own everlasting Confusion, I leave it to any Man to determine. St. Paul says, *To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband*; Thus they have rendered; * *Let every Husband have his own Wife*. In what manner soever this Passage be understood, this Translation is certainly wrong; for it amounts to this, *Let every Man, who has a Wife, have his Wife*, which is an absurd Tautology.

1 Corinib.
vii. 2.]

Hebr. xiii.

†

In the Epistle to the *Hebrews* we read, *Marriage is honourable in all, and the Bed undefiled, but Whoremongers and Adulterers God will judge*; Two different Methods have been used to invalidate the Argument arising from this Passage; Some (as Father *Simon* and † *Mess. de Port Royal*)

* *Que chaque Mary ait sa femme.*

† *Que tous honorent le Mariage. Simon. Que le Mariage soit traité de tous avec bonneteté. Port Royal.*

have

have translated it to this purpose, *Let all honour Marriage*; as if all Men were to think well of it, tho' a peculiar Order amongst them could not contract it, without deserving the highest Censure; which is not altogether so coherent: Besides, this Version cuts off all Connexion between the two Parts of this Verse, at least, according as it stands in our Greek Copies, it being absurd to say, *Let all honour Marriage, but God will judge Adulterers*. Some others (as Father Amelotte and the Translators of Bourdeaux) have rendered the Words in all, by, † *in all things*; *Let Marriage be, or Marriage is honourable in all things*; I grant that, these two Words, considered absolutely and in themselves, may be understood of *Things*, as well as of *Men*: but they seem to be restrained here to this last Signification by the following Opposition, *God will judge Whoremongers*; *Marriage is honourable in all Men*, but God will judge those *Men* who are *Whoremongers*: But to leave off criticizing about Words, I shall content myself to quote a Passage out of Clemens Alexandrinus, which overthrows any Quibbling and Shifting of our Adversaries on this Subject; *The Apostle, says † he, intirely approves any Man, who has but one Wife. Let him be Priest, Deacon, or Layman, no matter, provided he behaves in the State of Marriage in an irreproachable manner.*

But, which is more, the Apostles not only approved of Marriage in all Men, but, it seems, they were Married themselves. The History of the Gospel mentions St. Peter's Mother-in-Law. The same * Clemens and † Eusebius relate, that St. Paul had been in the State of Wedlock; At least, that he thought himself at Liberty to Marry is plain from what he says; *Have we not power to lead about a Sister a Wife, as well as other Apostles, and the Brethren of the Lord, and Cephas? Mess. de Beausobre and Lensant observe on this Place, that the Original Word, ought to be rendered a Wife, and not a Woman, as denoting here the Quality, rather, than the Sex, which is sufficiently implied in that of a Sister*; Besides, if it was translated by the term *Woman*, and understood of those

1 Cor. ix.
5.

† *Que le Mariage soit honorable en toutes choses.* Amelotte. *Le Mariage est honorable en toutes choses.* Bourdeaux.

† Stromat. Lib. iii. p. 464. quoted by de Beausobre & Lensant, on this Text. * Stromat. Lib. iii. p. 448. † Hist. Eccles. Lib. iii. p. 30. quoted by the same.

Women,

Women, that are supposed to have followed the Apostles, in order to supply their wants out of their own Estates, the reasoning of *St. Paul* would be quite inconsistent with his main Scope; which was, to shew the *Corinthians*, He had a right to claim a Maintenance from them, not only for himself, but for a *Sister* also; whereas He would have had no occasion to ask any thing for these Fellow-Travellers, who were so far from being in want themselves, that they provided for him, and consequently could not be chargeable to the Churches. The Translators of *Bourdeaux*, to convince their Readers, that there was nothing in this Text, from which the Protestants could take any Advantage, thrust into it their own Commentary at full length, and expressed it thus; * *Have we not power to lead about a Sister, a Woman, to Minister unto us in the Gospel, and to assist us with her Goods.* Doctor *W.* supports this Interpretation with some Passages out of the Fathers; but Authorities will not avail, at least with us, against Reason.

XIV.

Two very
odd Falsifi-
cations con-
cerning
Marriage.
1 Tim. iii.
11.

The very same Gentlemen have falsified two other Places, relating to the State of a Married life, in a manner no less Indicrous than it is absurd. *St. Paul* speaking of Deacons, says, *Even so must their Wives be grave:* Our Translators render, *Even † so must their Wives be Publick*, What! Common Women! New and strange Morality indeed! But either there is here a very odd Mistake of the Press, or they aim at something very much out of the way, and which I will not venture to guess at.

1 Cor.
vii. 5.

What shall we say to the following Passage? *St. Paul* says, *Defraud you not one the other, except it be with consent for a time:* Our Translators have these Words, *Render not * one another the duty, except it be with a mutual consent for a time;* Is there any Man, the least acquainted with *St. Paul's* Gravity and Seriousness, that would have expected such a singular Advice from him? He descends to particulars indeed! Could *Sanches* have gone much far-

* *N'avons-nous pas puissance de mener çà & là une sœur, femme pour nous servir en l'Evangile, & nous souvenir de ses biens,* I suppose, they would say, *nous subvenir*, to assist us, instead of *nous souvenir*, to remember us, which is downright Nonsense. *Bourdeaux.*

† *Il faut que leurs femmes soient publiques.* *Bourdeaux.*

* *Ne vous donnez pas le devoir l'un à l'autre, si ce n'est par un consentement mutuel pour un temps.*

ther?

ther? Some People are inclined to surmise, there lies here a Snake in the Grass; and that, this Version was ventured on, with a design to lay a seeming Foundation for the superstitious Perfection, † which some in the Church of *Rome* imagine to be in living in a Married State, as Persons that are not Married; In which case, *St. Paul* would recommend, that, if either a Husband or a Wife should be ambitious to arrive at it, he should not be hindered, but left at full Liberty; Whether there be many, that entertain so wild an Opinion, I cannot tell. Doctor *W.* is pleased to inform us, that in the Primitive Ages of Christianity, ‡ *If a Man had been chosen a Bishop or a Priest, whose Wife was living, he was from that time to live with her, as with a Sister, and assureth us on Hierom's Authority, that this was the Discipline of the Latin Church.* I will not at present inquire into the Truth and Grounds of his Assertion; I shall be contented to say, *First*, That such a ridiculous Practice did not obtain in the Eastern Churches; 2^{dly}, That this Passage of *St. Paul* rather over-μὴ συνε-
ρατῆς ἀλ-
λήτης.
throws than countenanceth it; its Meaning being undoubtedly this, *defraud not, or deprive not another*; According-

† This odd Opinion has put some great Men, even some Canonized Saints of the Church of *Rome*, upon the most perilous and the most unnecessary Tryals of their Virtue, that can be imagined, and such, as shew'd them to be intirely Ignorant of the Nature of true Chastity. *Robert of Arbrissel*, Founder of the Order of *Fontevraud*, has been accused to have, more than once, chosen some of the prettiest Women of His Nunnery, and to have ly'd in the same Bed with them; but only with a view to report a more signal Victory over himself. Pretty near the same has been related of *St. Aldhelm*, an *English* Bishop about the latter end of the VIIth Century, who, to withstand the Temptation the more easily, sung Psalms all the while; Which put the Devil quite out of Temper; And yet, a Chastity kept between two Sheets is very suspicious. See *Bayle's Dictionary*, Art. *Fontevraud*, & Art. *St. François d'Assise*, Remark C. Such ridiculous Pranks are a plain Proof, that many Saints of that Communion behaved so, as to deserve a Place in *Bedlam*, rather than in Heaven, as has been fully demonstrated by the Author of *the Enthusiasm of the Church of Rome*.

‡ In his Annotations on 1 *Timoth.* iii. 2.

§ See *Mr. de Beaufobre, Hist. du Manichéisme, Liv. 2. ch. 4. p. 212.*

(1y,

ly, the other *Romish* Translators render it, *let not one defraud the other of his Right. 3dly. The latter Part of the Verse subverts intirely the Sense, which the Version of *Bourdeaux* puts on the First, as is plain from the bare Reading of the whole; *defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to Fasting and Prayer; and come together again, that Satan tempt you not for your Incontinency.*

XV. There are some other Texts, which must have been adulterated with some particular Design; otherwise it cannot be understood, why they should have been misrepresented. As they could not conveniently be placed under any of the foregoing Heads, I shall put them all here together, tho' relating to different Subjects, and shall make bold to offer my Conjectures about them.

Passages on various Subjects falsified.
Rom.iii.10 I. St. Paul says, *There is none righteous, no not one*; the Interpreters of *Bourdeaux*, add † *before the Faith*; which words occur in no MS. or Version whatsoever; It may be, that they thought them proper to describe the sad Condition of Hereticks, and of all those, who are out of the Pale of the *Roman* Catholick Church, who cannot be accounted *righteous*, and as being in a State of Salvation, before they believe whatever that despotick Mother will have them believe.

Titus.iii.1. II. That Apostle exhorts *Titus*, *To put the Christians in Mind to be subject to Principalities and Powers, to obey Magistrates*; The same Translators render, † *to obey the Edicts*; As their Version was chiefly intended to pervert the *French* Protestants, against whom the Court issued every Day new *Edicts*, it seems likely enough, they would give them to understand, that they were bound in Conscience to obey the *Edicts* injoining them to turn Catholicks, tho' they were by so doing, to obey Men rather than God.

AE. v. 29. III. In another place St. Paul says, *We know that there is no other God but one*; This Version has, * *We know that there is no God*; Surely this Place is misprinted.

iv. 19. *1Cor.viii.4* IV. In the Picture, that Apostle draws of the Son of Perdition, there occurs this Lineament, that he exalteth himself

* *Ne vous refuses point l'un à l'autre ce devoir; Mess. de Port Royal. Que l'un ne prive pas l'autre de son droit; Amelotte. Ne vous refuses point ce que vous vous devez l'un à l'autre. Simon.*

† *Il n'y a nul juste, non pas même un, devant la foi.*

‡ *Qu'ils obéissent aux Edicts.*

* *Nous savons qu'il n'y a aucun Dieu.*

above

above all that is called God, Our Interpreters render, † *be exalteth himself against all that is called of or by God*; And a little lower, instead of, *The Mystery of Iniquity doth already work*; they have; ‡ *The Decree of Iniquity is a making*; What they can get by these Alterations, I own I cannot see.

V. St. Paul has these Words, *We have renounced the* 2 Cor. iv. 2. *bidden things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth, commending our selves to every Man's Conscience*: A Man must be strangely inclined to Deceit, that can deliberately resolve to falsify such a Passage as this, which sets before his Eyes so noble a Pattern, so powerful an Incentive against it; But the Translators of Bourdeaux stick at nothing; Thus they have misrepresented the Apostle's Meaning; ** *We cut off what is solid, which one is obliged to hide, not walking in Craftiness, nor falsifying the Word of God, but we approving every Conscience of Men before God, by manifestation of the Truth*. For God's sake, what do they aim at by such a Version as this, which is not countenanced in the least, either by that of *Louvain*, or by the *Vulgate*? Do they mean, that, when they cut off the Laity from the Privilege of Reading the Holy Scriptures, which are the most solid Food of the Soul, they are so far from wronging or acting dishonestly towards them, that they do them a good Office, by concealing from them a thing, which one is obliged to hide? Would they intimate, that in this they are authorised by the Practice of the Apostles themselves? But, how is it possible to put such a Construction on St. Paul's Words, without trampling under Foot the Example he sets here before the Christians, without walking in Craftiness, and falsifying the Word of God?

St. Paul goes on; *But if our Gospel be hid, it is hid to* 2 Cor. iv. 3. *them that are lost*; These Translators render, *But if our †† Gospel be still, it is hid to them that are lost*. If there is

† Qui s'élève contre tout ce qui est nommé de Dieu.

‡ Déjà le décret d'iniquité se fait.

** Nous retranchons ce qui est solide qu'on est obligé de cacher; ne cheminans point par artifice, & ne falsifians point la parole de Dieu, mais nous approuvans toute conscience des hommes devant Dieu, par la manifestation de la Vérité.

†† Que si notre Evangile est encore, il est caché à ceux qui perissent.

not here an Omission or Error of the Printer, I do not know how to account for such a Version.

1 Cor. iii.
10.

vs. 11.

XVI.
The bold
Stroke for
Popery.
The Ro-
man Faith
thrust in-
to the H.
Scriptures.

Matth.
xvi. 18.
1 Tim. iv.
1, 2, 3.

VI. Mr. Girodon the Translator of *Rome* hath wrested another Passage of St. Paul to the most absurd and contradictory Sense; That Apostle says, *As a wise Master-Builder I have laid the Foundation*; This Man, shewing himself as strict a Reasoner as a good Divine, introduceth him saying, *I have been the Foundation as a Wise Master-Builder*. Why! That a Man should be at once an Architect and the Foundation of the Building he rears up, this is truly a new Phenomenon, but which is destroyed, either by the Nature of the Thing, or by the Words that follow; *other Foundation can no Man lay, than that is laid, which is Jesus Christ*; If our Missionary has no better Grounds for the immense Privileges ascribed in his Communion to the Apostles St. Peter and St. Paul, the two pretended Founders of the Church of Rome, he may be sure, the whole Building will fall to ruin.

We are now come to the boldest Stroke for Popery, that could be thought of; which, if it could reach the Protestants, would beat down all their Batteries, snap asunder their best temper'd Weapons, and demolish them all at once; Did the Passage stand in St. Paul's Writings, as it does in the Version of Bourdeaux, it would be an uncontrollable Proof, that our Doctrine is Erroneous, and our Reformation Schismatical: But, God be thanked! the First is free from Falshood, and the Second from Rashness; and as long as our Adversaries level no other Arrows at our Heads, we are Shot-free, we shall remain unmoveable, *The Gates of Hell will never prevail against us*. These are the Words of the Apostle; *The Spirit speaketh expressly, that in the latter Times, some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils; speaking Lyes in Hypocrisy, having their Conscience seared with hot Iron; Forbidding to marry, and commanding to abstain from Meats, which God has created, to be received with Thanksgiving of them which believe and know the Truth*. Many of our most eminent Divines have thought, that a Parallel exact enough might be made between all these Doctrines here mentioned and those that are maintained in the Church of Rome; and that, there was a great Resemblance between those, whose Picture is here drawn, and the Heads of that Communion;

|| *J'ai été le fondement comme un sage Architecte.*

The

The only Thing in debate is, whether this Prophecy was directly and primarily levelled at the Popish Doctors, or at some other Hereticks, that lived nearer the Apostles's Times, such as the *Gnosticks* and the *Manichees*: But let us suppose for a Moment, that, our present Adversaries are not the Persons, St. Paul had immediately in View; Yet, I cannot see, how they will be much the better for it; seeing it cannot well be denied, but they have the Misfortune, to be so like the first Original, that any one would take them, at least, for an imperfect Copy of it, the very same Features occurring in both, tho' stronger, it may be, in one than in the other; And indeed, as long as they teach pretty near the same Doctrines with those first Seducers; as long as their Tenets and Proceedings, may conveniently and without any Violence offered to the Text, be expressed by the Words of St. Paul, they must lie under the same Censure and Condemnation: But the Interpreters of *Bourdeaux*, always watchful against any Danger, that might threaten their Church, have not only warded off the Blow, but made it fall with its full Weight on the Protestants; Thus they have rendered this famous Passage. || *The Spirit speaketh expressly, that in the latter Times, some shall depart from the Roman Faith, giving heed to seducing Spirits, and Doctrines taught by Devils; speaking Lyes in Hypocrisy, having their Conscience seared with a hot Iron; condemning the Sacrament of Marriage, the Abstinence from Meats, which God has created to be received with thanksgiving of them, which believe and know the Truth.* Who can forbear (may a Romanist now say) seeing *Luther* and the first Reformers described here in the most glaring Colours? Their Picture is drawn to the Life; For, surely, they departed from the Roman faith; Seduced the People from it; pretended, that Marriage is not a Sacrament; and, against the most positive Decrees of the Church, maintain'd, that there is no divine Command for abstaining from any sort of Meat whatsoever; All the Accusations, which they raised against it, were mere lyes, con-

|| *L'Esprit dit clairement, qu'és derniers temps quelques uns se separeront de la foi Romaine, s'adonnans aux esprits d'erreur, & aux doctrines enseignées par des Diables. 2 Disans des choses fausses par Hypocrisie, ayans aussi la Conscience cauterisée. 3 Condamnans le Sacrement de Marriage, l'abstinence des alimens que Dieu a créés pour les fidelles, & pour ceux qui ont connu la Verité, pour les recevoir avec action de Graces.*

H

trived

*Punica
fides.*

trived by People who *had a Conscience seared with a hot Iron*. This is indeed making the Business short, at once ending all Controversies, and stopping all Gaps with one Bush! Good God! What Age do we live in? Could any Man ever think of supporting Religion by such Irreligious Artifices? Is this that *Roman Faith*, from which our Ancestors departed? And why should they be blamed for it, seeing it is no better, than the * *Punick or Carthaginian Faith*? and well may it now-a-days pass into a Proverb, as this did formerly, and be employed to signify, *the Quintessence of Infidelity, a thorough Dishonesty*; And, that it may, there needs no other Proof, but the very Addition of the Word *Roman*, made in this Place, not in *Italick*, but in Textuary Characters; Besides, all the other Falsifications, we have taken Notice of hitherto, are a further Demonstration of it; and especially this other Corruption, that makes so great a Figure in this very Passage, by which they have converted, *forbidding to Marry*, into *condemning the Sacrament of Marriage*. I dare say, that this Metamorphosis is fully as strange as any in *Ovid*. 3dly. I cannot but observe to the Reader a Monstrous Inconsistency in this Translation, which, I do not know how, has escaped the Attention of the Learned; According to our Egregious Falsifiers, or rather Blunderers, the Hereticks here described, were to *condemn the Abstinence of the Meats which God had created for the use of the Faithful*: But, this is so far from being an Heretical Behaviour, that the Opposite one is rather such; For, *if God has created Meats for the use of the Faithful*, then the Faithful have a Right to them; and if they have, no Man can debarr them, or, command them to abstain from them; Therefore to disapprove of such Command, in case it be given, to condemn such an Abstinence, is to act according to God's Design in creating those Meats; and consequently, such a Conduct cannot be Heretical, except it be an Heresy, to take God's known Will for the Standard of one's Belief and Practice. This Reasoning is so clear, so easy, that it is an amazing thing, how these Interpreters were not aware of it: But Cunning falls very short of true Prudence; It stops one Gap and opens a wider.

And now I have gone thro' the chief and essential Cor-

* See *Catechisme des Jesuites*. Liv. 3. ch. 26. p. 550. Imp. à Ville Franche 1677.

ruptions, which the Interpreters of *Bourdeaux*, of *Rouen*, and some others of the same Communion, have thought fit to distinguish their Translations of the New Testament by: I waved the laying my Finger upon those, that might be in the least countenanced by some faulty MSS. or Versions, or that had no Relation to the Controversies, that are on Foot between Them and us: But I hope, those, which I have instanced in, are sufficient to convince any Man, who dares trust his own Eyes and Judgment, that, these People have notoriously, not for want of Learning, but out of a deliberate Will and Design, falsified the Holy Scriptures, and endeavoured to impose on their Readers their mistaken Notions, as if they had been Authorised by the express Declarations of God; than which nothing, in my humble Opinion, can be more assuming and Impious.

Corollaries, or Inferences arising from the foregoing Romish Principles.

Some of the Fundamental Doctrines of the Church of *Rome* I have examined in this Discourse; I have shewed that the *Romanists* destroy the Certainty of the Senses, banish the Use of Reason out of Religion, subvert the Authority of the Holy Scriptures, make them useless to the generality of Christians, and lastly, adulterate them without any Regard for their Author; These Principles, tho' necessary for the Support of Popery, are plainly destructive of every thing else; I have hitherto examined them in themselves: I cannot but think it very proper to dive further into their Nature, and to lay open the Consequences naturally arising from them; By that means, they will be better understood and more detested.

And First, They are intirely subversive of *Christianity* itself. The Doctors of *Rome* debase Human Reason to that Degree, that, were the Doctrine of our Saviour delivered in the New Testament, the most proper and effectual Means to convey and propagate Religious Knowledge, yet, it would miss of its intended Effect, it being impossible for the generality of Men to understand it right; Tho' the Light shines never so bright, a stark-blind Man cannot be affected with it: And they cry down so much the Holy Scriptures, that, were Reason more excellent and clear-sighted still, than Protestants think it is, it would receive no Benefit from them; The best Eyes cannot see in the Dark.

I.

II. They import, that, Man remaining such as he is, his Condition could not be mended by any New Revelation. And truly, should God himself speak to him, he might doubt, whether he enjoys the Privilege of hearing his Maker's Voice, seeing his Senses, being apt to be deceived, are not to be trusted: The deeper Insight into Holy Things he should be allowed, the more puzzled and perplexed his shallow Reason would be: To become capable of such a Favour, he must of necessity be made another Creature; which is highly absurd.

III. How unlike itself would a Christian's Picture be, according as it were drawn by an Apostolical Pencil, or painted with *Romish* Colours? With these Lineaments Christ's Disciples are represented in our Sacred Writings; They are styled
1 Cor. ii. 15. Spiritual, Wise Men, light in the Lord, and are exhorted
1 Cor. x. 15. to walk as Children of Light; They are said to have an
Ephef. v. 8. Unction from the Holy one, to know all things, to be all
1 Job. ii. 20 taught of God; No less than the Ministers themselves, they
Jobn vi. 45 are honoured with the glorious Titles of a *chosen Genera-*
1 Pet. ii. 9. tion, a Royal Priesthood, an Holy Nation, a peculiar People;
 No less than these, they have a Right to *shew forth the Praises of God,* because no less than these, they were called by him out of *Darkness into his marvellous Light:* But, what are Christians, according to the Notions of the Doctors of Rome? *Men?* hardly so much, as being debarred of the use of Reason, that noble and distinguishing Prerogative: but rather, *mere Shapes, and Appearances of Men;* or, if you will, they may pass for bare *Stocks, for moving Plants,* that are destitute of a right sensitive Faculty, which the Brutes themselves are endowed with: Surely, considering the deep and gross Ignorance, they are kept in, they are none of those, whom Christ addressed in these Words; *Henceforth I call you no Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends, for all things, that I have heard of my Father, I have made known unto you.* In short, since the time I could think for my self, I could never reconcile the Notion of a *Christian* with that of a *Roman Catholick;* A Man, that can be both at once, seems to me a contradictory Being, made up of jarring Elements; an odd Medley of *Light and Darkness, of Science and Ignorance, of Evidence and Uncertainty;* As a *Christian,* he has *Eyes to see, and Ears to hear;* as a *Papist,* he must shut close the First, and stop the Last; As a *Christian,* he may, he ought to prove all things, and hold fast that which is good;
 As

As a *Papist*, he must be contented to think at Second-hand and by Proxy; So that, being considered under these two Joint notions of a *Christian* and of a *Papist*, he may very well be likened unto those Idols mentioned by the Psalmist; like them, *he has a Mouth*, but he dares *not speak*; *Psal. cxv. Eyes hath he*, but he is *not allow'd to see*. He *has Ears*, 5, 6. but he ought not to trust them. O! how long since are God's Elect, his beloved Children, fallen into that degenerate forlorn Condition, and become intire Strangers in their Heavenly Father's House? Is it since the Church of *Rome* has taken upon her the Care of their Souls? No doubt, but that's the true, the only Epocha of their Misfortune; for, *Matth. it was not so with them from the Beginning*. We thank *xix. 8.* God, the Laity is upon a much better footing amongst us: *Coloss. iii. Having the Word of God dwelling in them richly*; injoying 16. the Liberty to read it daily at home, to hear it publickly explained in their Mother-tongue, they are furnished with 2 *Pet. iii.* all possible Means, *to grow in Grace and in the Knowledge* 18. *of our Lord, To be fruitful in every good Work*; They are *Coloss. i.* so far from being abridged by their Ministers of any of their 10. Natural or Evangelical Privileges, that, the greater they grow in God's Eyes, the more do their Ministers value themselves; and esteeming them as *their Joy and their Crown* they *Philip. iv. 1* would willingly be the *Helpers of their Joy* and of their 2 *Cor. i. 24.* Glory. Now, I ask any Man, which of these two Pictures he would chuse to resemble, that of the Christian, or that of the *Papist*? If he prefers the last, I have nothing more to say to him.

From hence any one may see, what great Charges he must be at, that turns *Roman* Catholick; He must forfeit his *Senses*, his *Reason*, his *Liberty*, deliver up the *Holy Scriptures*, those *Letters Patent* of his Heavenly Citizenship; and be satisfied to be drove and dragged about, as a silly *blind Slave*, at his Leader's Pleasure, and to groan under the most absolute *Tyranny* for Life. IV.

It appears likewise from the Premises, that, the Christian and the *Romish* Worship differ essentially from one another; The first is a *reasonable Service*; but such cannot be *Rom. xii. 1.* the Second; for, where there is no use of Reason, there can be nothing rationally done; The first is *Spiritual*, *God being a Spirit, will be worshipped in Spirit and in Truth*; The *John iv.* Second is incumbered with so many external Rites, that one 23, 24. would think, the Being it is paid to, wants to be compli-

mented with a costly Pomp; and that, Grimace and Pageantry are the best means to get into his Favour.

VI.

John iii.
19.

Whoſoever conſiders the great Care that is taken by the *Romaniſts*, to conceal from the People as much, and to let him know as little, of the Holy Scriptures, as poſſible, finds himſelf ſtrongly induced to ſuſmiſe, that they are apprehenſive of ſome unavoidable Danger, in caſe they were promiſcuouſly ſearched by all Chriſtians; that, *if they love Darkneſs rather than Light, it is becauſe their Deeds are evil*. And truly, were they afraid, that many of their peculiar Tenets would fall into diſcredit, if it were known, not only, how little they are countenanced, but how directly thwarted and ran down by the plaineſt Declarations of our Sacred Writers; Were they, I ſay, prepoſſeſſed with ſuch a Fear, I could not but think it well grounded, and applaud the Meaſures they take, as being, if not the Honesteſt, at leaſt, the Safeſt, that Worldly Prudence can ſuggeſt; And no doubt, but this Suſpicion was, and is ſtill, generally entertained by Proteſtants: No body indeed would have expected, that the *Romaniſts* themſelves had improved this Conjecture of theirs into a Certainty: but, ſuch is the Power of Truth, it forces its Paſſage thro' the thickeſt Confinement. In ſhort, the Heads of that Communion plead guilty in the cleareſt Terms; ſuch Vouchers cannot well be excepted againſt; Theſe are their Depoſitions: *Pigbius* does not ſcruple to ſay, **Had we remembred, that Here-ticks are not to be inſtructed or convinced from the Scriptures, our Affairs would be in a much better Situation; But while, being ambitious to make a ſhew of our Wiſe and Learning, we have carried on the Controverſy with Luther by the Scriptures, We have, O unſpeakable Miſfortune! raiſed the preſent ſad Conflagration*. Do not theſe Words import intelligibly enough, that, the Cauſe of the Church was much the worſe, for having been tried by the Word of God? Is there any poſſible Way to reconcile them with that ſolemn Declaration of the Prophet *Iſaiab*, *To the Law and to the Teſtimony; If they ſpeak not according to this Word, it is becauſe there is no Light in them?* But, do we want an Authority more expreſs and of a greater Weight? let us hear the Biſhops met at *Bononia*, to conſult about the eſta-bliſhment of the *Roman See*; This is the laſt Advice they gave

Iſa. viii. 20.

* *De Eccleſ. Hierarch.* lib. 1. quoted by *Chevnitius*, *Exam. Conc. Trid. de Sac. Scrip.* Pars 1. p. 11. Edit. Franc. ad Manum. 1599.

to Julius III. as the best he could follow, that, † as little of the Gospel as might be, especially in the Vulgar Tongue, should be read to the People; For so long, say they, as Men were contented with that little which is in the Mass, all things went well with them; but quite otherwise, since more was commonly read; And in truth, so they go on, if one diligently considers that Book (the Bible) and compares it with what is done in our Church, he will find them very contrary to each other, and our Doctrine, not only to be very different from it, but repugnant to it. A full Confession indeed, such as the Protestants could have desired! But such, as should have covered the Faces of those Prelates with Confusion, had they been in any Degree susceptible of Shame. What Cruelty! Wilfully to poison the Souls of Men, and keep Secret from them the only sure Antidote; to feed them with Errors, when Truth is at Hand! But perhaps it may be said, that we are too hard with these Catholicks; we should interpret their locking up the Word of God, as a Piece of great Charity, at least, towards the Unlearned; for, as they are fully resolved to oblige them, by fair or foul Means, by gentle Persuasion, or violent Persecution, to profess the most monstrous Falshoods; so far it is a Kindness, not to suffer them to be acquainted with the Holy Scriptures; As long as they are ignorant of them, they cannot break thro' the known Will of God, sin against the plain Dictates of their Consciences.

Were the *Romish* Opinions as certainly true, as they are notoriously false; yet, it would still be very wrong, not to permit those, who are to profess them, to resort to the Fountain-head of the Christian Faith, to assure themselves with their own Eyes, that they are truly derived from it; And were the Protestants mistaken in opposing them; yet, it must be acknowledged, they behave much more fairly, in as much as they are so far from skreening their Errors, that they put every Body in the Way to discover and to confute them; Nay, they strenuously exhort all Christians whatsoever, to read carefully the Holy Scriptures, and to fetch from them alone the Articles of their Creed. Such a Conduct cannot but be a strong Prejudice, with any impartial Man, in their behalf; as a quite contrary Behaviour in the *Romanists*, is at least as strong an one against them.

Consequently, the Protestant Clergy cannot, with any Shadow of Reason, be charged with *Priestcraft*; seeing

VII.

VIII.

† Quoted by Tillot. 1 Vol. Fol. Sermon. XXX.

they put it intirely out of their Power, to make use of any secret and indiret Methods to support their Doctrines; And any Man, that should cast such an Aspersions upon them, would betray as much Weakness as Injustice; own himself for one, that can be imposed upon, even by those, that have no such Design; whose pretended Craft he could easily defeat, if he was not wilfully ignorant: Most true it is, that the Clergy of the *Romish* Church can by no means clear themselves from such an Imputation; For many Centuries they have been labouring to deserve it; let it therefore stick to them, and not the same Sentence be passed upon the Innocent and upon the Guilty.

IX.

We have seen the Doctors of *Rome* very eager in abusing the Holy Scriptures, and in crying down their Authority; so that, did they deserve half the Contempt, they have been striving to bring upon them, they should, not only be locked up, but laid by, as a proper Food for Worms: Will not any Man be inclined to infer from such a Proceeding, that, there is no good Understanding between them and the Sacred Writers? For surely, these are no friendly Manners: But it must be own'd, that the First have great Occasion to complain; They may say; The Apostles seem to have undertaken to overthrow before-hand, either expressly or tacitly, the Opinions, which we are most fond of, as bringing to us a vast Profit; They make use of such stiff Expressions, as can hardly be bent and accommodated to our present Designs; In short, their Writings have given us more Work and Trouble, than we could well bear; Indued with the Gift of knowing things to come, they might have foreseen, what Doctrines we would have relished, and accordingly, have taught them: But they did quite the reverse; Therefore, it is no wonder, that we account them our most inveterate Enemies, and use them as such; Let them impute it to themselves. But, tho' I grant, these Pleas are not destitute of Foundation, yet, I dare say, the Apostles bore no Malice to the *Romish* Divines; And if they happen to cross their Views, it is only by Accident; They faithfully acquainted Men with the Terms of Salvation, such as God had appointed them; it is not their Fault, if they are not approved of; Consequently, our Doctors have less Reason to quarrel with them on that Account, than some *Indians* have to call the Sun Names, when he scorches them; because it is in their Power to agree in Opinion with these Holy Men, whereas it does not depend on those
poor

poor *Barbarians* to remove that Celestial Body at a greater Distance.

That the Doctors of *Rome* made bold, most shamefully to corrupt that Book, which all Christians reverence as the great Standard of their Faith, is to me the most unanswerable Proof, that their Cause is at the lowest Ebb, since it wants such Engines to be hoisted up and kept from sinking; Had they thought, that their substantial and favourite Doctrines were plainly contained in it, they would have been contented to quote the Passages, from which they might be deduced, and to call to their Assistance all the Helps, that sound Learning and Judicious Criticks could afford, in order to clear and evince the Matter: but they would never have ran into such an excess of Madness, as to force them into the Text, when there was no occasion for it; when the plain Truth would have gain'd, and when Cheat would have irrecoverably lost their Cause; It is not usual with Men, who have but common Sense, needlessly to lay their honour at Stake; they never expose it, but in order to preserve it.

X.

Had there been amongst them but one Man of such an audacious Character, it had been a just Matter of Scandal; but here we see a *Clond* of false *Witnesses*, who lived at different Times, in different Places, joining in the same Conspiracy; some indeed, carrying the Cheat further than others, but all resolved to improve the Stock of Knavery, which they were possessed of, for the support of the grossest Errors: Had their Falsifications been but few, or of such a Nature, as some specious Plea might have been made for them; Could they be ascribed to Ignorance, Carelessness, Inattention, it were something: But such an Apology cannot here have place; They proceed manifestly from a full and premeditated Design, to impose upon unlearned and unwary Readers, to cheat them into the *Romish* Faith. In this indeed they betrayed one another: Some corrupted one Passage, which others rendered faithfully; or they misinterpreted it different ways; and, by that means, they ran one another thro': But Error has no sure Rule to go by. At least, if their Learned Men, who could not but see into the Fraud, as well as the Protestants themselves, had expressed publickly their Abhorrence for such Abominable Methods, a kind of satisfaction had been made to Truth and to the Christian World; But certainly it cannot but turn to the indelible and eternal Shame

XI.

Shame of the whole Catholick Body, that; they did not rise up to a Man, to have some of those Versions; which we have exposed, ignominiously burnt; and their Authors branded and animadverted on, as most scandalous Felons; and Corrupters of the *Publick Registers* of Christianity; They will be looked upon as People, who have little or no regard to strict Honesty, seeing they can connive at the most perfidious Dealings, when their Interests may be advanced thereby.

XII.

These Falsifiers of the Holy Scriptures were wont to look upon us as dangerous Hereticks, tho' they seem to have thought it impossible, to convince us of any formal Opposition between our Doctrine and the fundamental Truths of Christianity, without adulterating the very Standard of Christianity itself: But, with their Leave, no Man hath ever better deserved that odious Appellation, than they themselves have; seeing the Chief *Criterion*, by which a Heretick may be known, according to St. Paul, suits them fully, they being most evidently *condemned of themselves*: For, could they say, they were not thoroughly persuaded, that the Sacred Pen-Men had never made use of those Words and Expressions, which they have exhibited as occurring in their Writings? But if they cannot possibly vindicate their Honesty in this Respect, they were therefore conscious, that they imposed upon their Readers as delivered by the Apostles, such Doctrines, as had never been taught by them, at least in such Words and in such particular Places; that they sinned being *condemned of themselves*. In which they shew'd themselves arrant Hereticks.

Titus iii.
10, 11.

XIII.

Could they so far prevail with their Consciences, as sacrilegiously to adulterate a Book, which was writ by the immediate Assistance of God himself; Could they attempt to deface and deprave it; Will any Consideration hinder them from altering and corrupting the Writings of meer Men? Could they resolve to falsify a Book, that is in every Body's Hands; that was translated into all sorts of Languages, which is constantly perused by People of all Ages, Ranks, and Professions, Sects and Nations; in the Preservation of which, all from the highest to the lowest, think themselves concerned; What Liberties, for Goodness sake, will they not take with such Books, as are written in dead Languages; which very few Men, even among the Learned, have Time, Opportunity, or Capacity to read? But on this Subject we have no need to rack our Brains for Conjectures,

jectures, so many undoubted Facts lying before us. It has been demonstrated a thousand times by our best Authors, and ingenuously owned by the most candid of theirs, that some of their own People had interpolated a Million of ways the genuine Works of the Fathers, and ascribed unto them many fictitious ones. It has been * proved, that, the Worship, they pay to the consecrated Host, to the Blessed Virgin, to the Angels, the Saints, the Images, the Relicks; That Purgatory, and every one of their distinguishing Tenets, were grounded upon suppositious Authorities, false Miracles, idle Stories, contrived and broached by People who had a *brazen Face*, and who could aver the most unlikely Forgery, with as much Confidence, as the plainest Truth; And I don't question in the least, but, if many honest *Roman* Catholicks amongst the Laity, were acquainted with half of the Legends, on which the greatest stress has been laid, they would be ashamed to be Members of a Communion, wherein the least regard is expressed for such Nonsense and Absurdities.

XIV.

To convince them more fully still, that, their Leaders impose upon them, even in the most important Matters, I'll instance in an Example no less certain, than considerable. The Decrees of some Councils, the Decisions of the most celebrated Doctors of their Communion, and their daily Practice, establish, as plainly as can be, not only the Lawfulness, but even the Necessity of the Worship of Images, and in particular, of *the Cross*. This part of their Religion is indeed so grossly superstitious, hath so much of the Heathenish Idolatry in it, gives so great Offence to People of a sound Judgment, that the most thinking amongst them are ashamed of it; and would fain persuade the World, that, the Honour paid to those things, does not terminate upon them, but upon the Objects they represent. *The famous Bossuet Bishop of Meaux*, in order to quiet scrupulous Consciences, assureth confidently in his † *Exposition*, that, according to the Doctrine of the Church, *by bowing in the presence of the Cross, no more is meant than to adore Him, who bare our Sins on the Tree*. The French King *Lewis xiv.* made all the Interest possible at the Court of *Rome*, to have his Book, and consequently, this Declaration, ap-

* See *Jurieu's Préjugés Legitimes contre le Papisme*, Part. II. Chap. xiii — xx. p. 170—261.

† Page 37. the xii Edition of *Paris* 1686.

proved:

Innocentius proved: The Pope could hardly be brought to it; but considering, that such an Approbation, when it had served the present Design of his Majesty, (which was, to bring over his Protestant Subjects within the Pale of the Church,) might be easily repealed or overlooked, complied at last with his Request. *Capisucchi* Master of the Sacred Palace, (who, some few Years before, had approved the most superstitious Performance of *Father Crasset*, the Jesuit, concerning the Devotion due to the Blessed Virgin,) bestowed great Praises upon this of the Bishop, tho' it went upon quite contrary Principles; So did some Cardinals, Bishops and other considerable Prelates: Who would not have taken the Word of such People, of the Pope himself? And yet, an honest Clergyman, worthy of a better Religion, paid very dear, for having acted upon these Grounds. The Fact is related with its several Circumstances by his Grace, the present Archbishop of Canterbury, in *the defence of His Exposition of the Doctrine of the Church of England*, and stands abridged in *the Universal Library* † of Mr. *Le Clerc*. Mr. *Imbert*, Prior in Guienne and D. D. in the Year 1683, seeing the People draw near to worship the Cross on Good-Friday, thought fit to warn them, that the Catholics adored Jesus Christ crucified in the presence of the Cross, and that, they did not adore any thing of what they saw. The Curé replied upon the Place aloud, Nay, but they adore the Wood, the Wood; No added Dr. *Imbert*, They adore Jesus Christ, and not the Wood. This Piece of Sincerity brought him under very great Troubles; He was summoned before the Archbishop of Bourdeaux: When in order to clear himself and support his Behaviour, he quoted the express Words of the Bishop of Meaux, he was told, that many Objections had been started against his Book; That indeed, that Prelate did mollify the Matters, but that the Doctrine of the Church was quite the contrary. Being suspended of his Ecclesiastical Functions, He transferred his Cause by Appeal, as of Abuse, to the Parliament of Guienne; wrote to the Bishop of Meaux himself, to beg of Him the favour, that, if the Archbishop, who was threatening Him with perpetual Imprisonment and Chains, should make use of his Authority to oppress him, he would be pleased to interpose his own so far, as to procure him only the Li-

* Appendix Numb. IV. pag. 121 — 127.

† *Bibliothèque Universelle* Tom. xi. p. 459.

erty to defend himself. But the Bishop, tho' formerly his Friend, left him in the Lurch. Dr. *Imbert* published for his Defence a *Factum* of 42 Pages in 4to. What was the End of this Affair, I never heard. I wish all Catholicks would consult the *Exposition* of His Grace and its *Defence*; There they will see plainly, how little the Honesty of the *Bishop of Meaux*, and his *Exposition* are to be valued and depended upon.

From all which it appears, that Popery, tho' a stately XV.
Building and of a long standing, is founded upon *Ignorance*, that it was reared up and carried on by *Cheat*, and that it is supported and maintained by *Violence and Persecution*.

And now I beg leave to Address two sorts of Persons;
And,

I. The *Roman* Catholicks of this our Nation. I have XVI.
made it evident from unquestionable Facts, that it has been a constant Method with their Teachers, either to misrepresent the Doctrines of their Church, or grossly to Falsify the Holy Scriptures, in order to support them: It highly therefore concerns them, as they tender their eternal Salvation, seriously to look about them; and to examine, whether they have not been imposed upon, in either of these two ways. Were they engaged in a Course of Business with People, who, (as they had reason to think) had counterfeited Notes, altered the Articles of a Bond, or the Clauses of a Contract; No doubt, but they would look sharp into every one of their Proceedings, and never trust them, but when they were very sure of being safe. Prudence is no less requisite in Religious, than in Civil Affairs: An Eternal Happiness very well deserves our most solicitous Attention; Delusion and Error being much more dangerous and of a much greater Importance in this Case, than in any other. What we desire of our deluded Brethren, is not, that they should take our bare Assertion concerning the fraudulent Practices of their Clergy, but that, if upon due Inquiry they find, as I am sure they will, that hitherto they have trusted the Care of their Souls to such Men, whose Capacity and Honesty they would not rely upon, in the smallest Concernments, they would make use of their Eyes, and dare to have Sense of their own. Would to God, they would once more look thoroughly into the Grounds of their Faith; Like the *Noble Bereans*, *search the Scrip- Acts xvii.*
tures daily, whether those things, which they were taught, 11.
are contained in them! And why should they not think
God,

John iv.
42.

God, to be as good a Master, as the ablest Director, as the best of Popes? Would they betake themselves to this Method, pursue it for a while, inquire after Truth alone, ready to let in its Divine Rays, from what Quarter soever they should shine upon them; I make no doubt, but they would in a short time see things in a quite different Light; And whatever might be the Result of their earnest Study, they would, at least, feel in their Breast a more solid Satisfaction, than they can possibly enjoy at present; They would be able to say with the Samaritans, *Now we believe not barely because of the saying of the Church; for we have heard Christ speaking to us in his Scriptures; We know that the Doctrine we profess, is the very same which he brought into the World.*

II. I turn my self next to those among our Countrymen, who being born and bred up Protestants, may be most earnestly applied to and solicited to forsake their former Faith. For some time past, the Emissaries of Rome, chusing to make Proselytes in England, rather than in Sweden (for those good Fathers dare not run into any great Danger) have flocked and swarmed amongst us, disguised under all kinds of Dresses and Professions: Here they appear with *Sheep's Clothing*, there they begin to shew their ravenous Temper: Some they intice by Promises, others they buy with ready Money, as making them a sort of amends for the Balance of Goodness, which lies on the side of their Native Religion: Those, whom they chiefly endeavour to seduce, are People, that are, either very ignorant, or sunk with Debts, or loaded with numerous Families; And, if they cannot entirely prevail with the Parents, they offer to maintain their Children, and tempt them that way, to consent that they should be brought up

2 Cor. ii.
11. Catholics: No, *We are not altogether ignorant of their Devices*, and we heartily wish, it were in our power to baffle and defeat them all at once; In the mean while, I'll offer some Considerations to prevent their taking effect.

Let every *Englishman* seriously reflect, that Popery clatheth with his Genius and Temper, interfereth with his dearest Interests, both Civil and Religious; So that, were it calculated for any other Nation, it is not certainly for this: Our most distinguishing Prerogative, is to be a Reasoning, Thinking People: But we must resolve to give that up, the moment we turn *Roman Catholics*; Rome cannot bear such presuming Disciples, that will think for them-

Popery an Enemy to Scripture.

111

themselves, that dare walk with their Eyes open; A blind Submission to all her Decrees, is what She insists upon above all things; Could we find in our Hearts to pay Her such an unbounded Obedience? Those fine Discoveries we have made in all the Parts of Natural Philosophy, shall we acknowledge, that they are nothing, but Uncertainty; as being grounded on Organs that can deceive, and a Reason apt to blunder and mislead?

We profess our selves Christians: Shall we deliver up our Holy Books, the only genuine Monuments of our Faith? Consent never to look into them again, but when a peevish Bishop or a designing Inquisitor shall give us leave? Would not this be in a manner, to renounce Christianity itself, and open a wide Door, to the Introduction of any thing, but solid Religion? Were we debarred from the Insight into the Charters, Patents, Acts of Parliament, on which our Constitution stands; Did our Civil Governors endeavour to Monopolize the Knowledge of all the Statutes; and pretend, that, their private Explications of the Laws, should have over us the same Influence, as the Laws themselves; We should certainly take it for a notorious Inroad upon our Rights, and never tamely suffer our selves to be drove at that rate. Why should we not express the same Tenderneſs for our Religious as for our Civil Privileges? Why should we allow a Foreign Tyrant, an *Italian* Bishop, who knows a great deal less of the Holy Scriptures, than we do our selves, to shorten or lengthen our Creed, as He shall think fit.

We are a Free Nation, but Popery and Slavery are *1 Cor. vii.* twisted together; *We are the Lord's Free-Men*, why should *22, 23.* we become the Servants of Men? We with Reason delight in injoying the Fruits of our Industry, every one *under his Vine, and under his Fig-tree*; But, if ever Popery takes to our Soil, like Ill-weeds, it will grow apace, and choak all our hopes of any tolerable Harvest, and then farewell our Plenty and Treasures. Let the time past make us wise: More than once, before the Reformation, the Commons complained to our Kings, of the immense Sums of Money, that were yearly sent to *Rome*, and which never returning again to circulate amongst us, *must have kept us Beggars, had even the Mines of the Indies been our Properties.* In the Year 1532, it was * computed in

* *Herb. Hist. King Hen. VIII. p. 155. Edit. of London 1706.*
Parliament,

Parliament, that, in a few Years time, the Annats or first Fruits of Bishopricks, amounted to an hundred and sixty thousand Pound Sterling. And I shall never forget, that, when I was at *Rome*, about ten Years ago, a Gentleman well-versed in Historical Matters, assured me, that, He could make it as evident, as, that two and two make four, that before *Henry VIII.* *England* paid more into the Bull-Office, than all the *Roman* Catholick Countreies put together; Well might the Popes style it, an * *inexhaustible Pit*; And no doubt, should they ever come near it again, they would do their best, to make amends for the time they have been absent, and work it so, as to leave nothing behind, but Sand and Stones.

Whether, therefore, we consider our selves as Men, as *Englishtmen*, as Christians, as Members of a flourishing Nation; Whether we weigh in themselves the numerous Advantages, we enjoy at present, and which will stand inviolably secured to us, as long as the Crown continues in the Protestant Line; Or, whether we compare them with the dreadful Dangers and various Misfortunes, that would threaten, and at last, fall heavy upon our Heads, under a *Roman* Catholick Government, either in Church or State; Which ever of these Topicks we make the Subject of our most serious Thoughts, I am thoroughly convinced, that, upon all Accounts, the Protestant Religion will appear the most rational, the best and safest; Whereas we shall find, that Popery is a Worldly, Political Institution, The Spunge of genuine and Primitive Christianity, A Scheme wonderfully calculated to aggrandize and enrich the Clergy, but to enslave and impoverish the Laity; and consequently, that it is the fittest Object of our utmost and best-grounded Aversion.

Therefore, to conclude, I shall Address my Protestant Countrymen in the Words of *St. Paul*, *Watch ye, stand fast in the Faith, and in the Liberty, wherewith Christ has made us free, and be not intangled again with the Yoke of Bondage; Quit you like Men, be strong, stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as you know, that your Labour is not in vain in the Lord,*

1 Cor. xvi.

13.

Galat. v. 1.

1 Cor. xvi.

13.

xv. 58.

* *Matt. Paris*, An. 1246.

F I N I S